

**GRAMMAR
OF THE
SINDHI
LANGUAGE**

GRAMMAR OF THE SINDHI LANGUAGE

**COMPARED
WITH THE SANSKRIT PRAKRIT AND THE
COGNATE INDIAN VERNACULARS**

DR ERNEST KUMPP

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DEDICATED

TO

SIR BARTLE FRERE, K. C. B.

AS A TOKEN

OF HIGHEST REGARD AND ESTEEM

BY HIS OBEDIENT HUMBLE SERVANT

R. TRUMPP

P R E F A C E

THE GRAMMAR, which is now offered to the learned Public, has been compiled already years ago, but as there were no means of printing it, it was laid aside hopelessly. That it has finally been rescued from oblivion is owing to the enlightened patronage of Her Majesty's Government for India, which liberally granted the printing expenses.

I am afraid, that I have given rather too much than too little by endeavouring to render the Grammar as complete as possible. I trust, however, that this object may have been attained to some extent at least.

A beginner will do well, after he has acquainted himself with the Sindhi system of sounds, to commence at once with the declensions and to turn by and by to the formation of themes after he has got a fair insight into the fabric of the language. The *Introduction* is intended for those only, who wish to penetrate more deeply into the origin and nature of the Sindhi.

cognate idioms. For the purpose of intercomparing the modern Arian dialects the Sindhī is therefore invaluable. For this reason we have pointed out, in the form of annotations, the relation of the Sindhī with the Sanskrit Prākṛit on the one hand and with the modern cognate idioms on the other hand, to give some impulse to a comparative study of the North Indian Vernaculars, which as yet has been totally neglected.

The Sindhī Grammar of the late Capt. Stack is an accurate and meritorious work, but as all first attempts (for the Sindhī Grammar of Wathen does not deserve the name) incomplete and destitute of a Syntax. I sincerely wish, that the deficiencies of his work, from the emendation and enlargement of which he was prevented by an untimely death, may have been made up by the Grammar now offered to the Public.

The English reader will no doubt meet in this Grammar with many an expression, which he will consider as erroneous or ill-chosen. For all such and similar mistakes I must beg his pardon, which the kind reader surely will not withhold, when he is told, that the idiom, into which I endeavoured to clothe my thoughts, is not my mother-tongue.

Whilst this Grammar was passing through the press, I had gone to India for the purpose of translating the Sikh Granth. In order not to delay too long the printing of it, I could only see and correct a proof sheet once. The unavoidable consequence was,

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INTRODUCTION

THE RELATIONSHIP OF THE SINDHI TO THE SANSKRIT AND PRAKRIT

The Sindhi is a pure Sanskritical language, more free from foreign elements than any other of the North Indian vernaculars. The old Prākṛit grammarians may have had their good reason, to designate the Apabhraṁsha dialect, from which the modern Sindhi is immediately derived, as the lowest of all the Prākṛit dialects but if we compare now the Sindhi with its sister tongues, we must assign to it, in a grammatical point of view, the first place among them. It is much more closely related to the old Prākṛit, than the Marāṭhī, Hindī, Panjābī and Bangālī of our days, and it has preserved an exuberance of grammatical forms, for which all its sisters may well envy it. For, while all the modern vernaculars of India¹⁾ are already in a state of complete decomposition, the old venerable mother tongue being hardly recognisable in her degenerate daughters, the Sindhi has, on the contrary, preserved most important fragments of it and erected for itself a grammatical structure, which surpasses in beauty of execution and internal harmony by far the loose and levelling construction of its sisters.

The Sindhi has remained steady in the first stage of decomposition after the old Prākṛit, whereas all the

1) In speaking of the modern vernaculars of India we exclude throughout the Dravidian idioms of the South which belong to quite a different stock of languages.

The dialect of the Thar is vigorous but uncouth and already intermingled with the Mārvārī it is spoken by the Shikāris, Dhodhs (देड़ू carrier) and other out-cast tribes. As far as I know, there are no literary compositions extant in this dialect.

The object of these introductory remarks is to show the relative position, which the Sindhi holds to the Sanskrit and Prākṛit and in order to elucidate this subject, we shall lay down the rules and principles, by which the present Sindhi vowel and consonantal system has been derived from the Sanskrit by the medium of the Prākṛit. Thus, we hope, a solid basis also will be gained for intercomparing the Sindhi with its other sister tongues. By this process alone, which will enable us, to assign to the Arian stock, what has been taken from it, though much altered now in shape and outward appearance by dint of contraction and assimilation, we shall on the other hand be able to trace out a certain residuum of vocables, which we must allot to an old aboriginal language, of which neither name nor extent is now known to us, but which, in all probability, was of the Tātār stock of languages and spread throughout the length and breadth of India before the irruption of the Arian race, as all the other vernaculars contain a similar non Arian residuum of words, which have been already designated as "provincial" by the old Prākṛit grammarians.

The following investigation is destined for such as may be competent, by their previous studies, to penetrate more deeply into the real nature of the modern idioms of India, and for them, I trust, these outlines may prove useful and at the same time incentive, to follow up more deeply the intricate path, which I have pointed out.

hear, Prāk. सुष्, the original root-vowel (Sansk. शु) has been preserved

c) In most instances though r is dissolved into ar, irrespective of the consonant to which it may be joined, as

मरुयु maranu, to die, Prāk. मरु, Sansk. मृ

भरुयु bharanu, to fill, Prāk. भरु, Sansk. भृ

धरुयु dharanu, to place, Prāk. धरु, Sansk. धृ

सरुयु sarann, to move, Prāk. सरु, Sansk. सृ

In such like instances the Sindhi, as well as all the other cognate dialects, is quite in accordance with Prākrit usage, the Sanskrit verbal-noun being taken as the base of the infinitive in the modern idioms. In other instances though the Sindhi is not so liberal in dissolving r, as the Prākrit, it has managed, on the contrary, in many cases to preserve r by changing it to ir or transposing the same, as मिरुयु miruangu (or मिर्धुगु mirdhangu) a labor, Prāk. मुद्गो, Sansk. मृदङ्ग, विरुयु virkhu, taurus (planet), Sansk. वृष, हिरुयो hirdho¹⁾, heart, Prāk. हिश्चस्, Sansk. हृदयम्, but the more Prākritical form हिंसो hīō, is also in use in Sindhi.

In a few cases r has been preserved by being changed to simple r (subscribed), in conjunction with a dental t, d, or a cerebral t, d, as जाद्रो jātrō, son-in law, Prāk. जामाचस्, Sansk. जामातृक्, in this form म has been elided, which is rather of rare occurrence, and the dental has passed into a cerebral, the affix क् being dropped altogether, similarly माद्रे mātrē, and its derivatives, as माद्रेजो mātrējō, माद्रेतो mātrētō etc., corresponding to the Prākrit form माचस्, Sansk. मातृक्.

1) The aspiration of घ is caused by the following r which very frequently aspirates a preceding consonant as we shall have often occasion to notice.

contracted into *ō*, as *नेयु* *nēnn*, eye, Prāk. *नयन*, Sansk. *नयन*, *सेजा* *sējā*, bed, Prāk. *सेजा*, Sansk. *यज्या*.

γ) The original diphthong *ai* may also be contracted to *i*, as *धीर्जु* *dhīrjn*, firmness, Sansk. *धैर्य*, Prāk. *धीर*. This Sindhi form is so far a proof for the correctness of the Prākṛit rule, as *धीर्जु* can only be derived from *धैर्य*, and not from *धीर* itself, similarly Hindi *धीर्ज*.

b) The diphthong *au*

The same, that has been remarked on the diphthong *ai*, may also be stated of the diphthong *au* it may be optionally pronounced as a diphthong, but is more commonly separated into its component vowels.

α) This diphthong is generally preserved in words borrowed from the Arabic or Persian, as *दीर* *dauru*, a period, arab *دور*, *औरत* *aurata*, woman, Arab *أمرأة* also in pure Sindhi words it is used and written, as *औखो* *aukhō*, difficult, *भौर* *bhaūru*, a large black bee, Sansk. *भमर*, *लौगु* *lāugu*, a clove, Sansk. *लवङ्ग*. In such pure Sindhi words though the diphthong may also, after the analogy of the Prākṛit, be separated into *a-n*, as *वचइयु* *va nrann*, to seek, or *वौइयु* *vauranu* *भचययु* *bha unanu*, to wander about, or *भौययु* *bhaunanu*.

At the end of a word no diphthong is admissible, and it must always be pronounced *अउ* a *u*, for the sake of inflexion, as *सउ* *sa-u*, hundred (Prāk. *सअ*) *जउ* *ja u*, barley, Pers. *جو*, Sansk. *यव* *चउ* *ca u*, say, imperative of *चवयु*, to say.

β) But very frequently this diphthong is contracted to *o*, as *गोरो* *gorō*, fair, Sansk. *गीर*, *जोभनु* *jōbhanu*, time of youth, Prāk. *जोवण*, Sansk. *यौवनम्*, *मोड़* *mōru*, a crest, Prāk. *मउई* (Sansk. *मुकुट*), *भोयो* *bhono*, or *भचयो* *bba unō*, a vagabond. The same rule also is

bhransha केषु, from an original form कषु, instead of कञ्, thence the common Sansk. form कुञ्) The Sindhī adverb ईअ ia or ईअ la, thus, corresponds to the Prāk. ईअ, and is regularly derived from the Sansk. adverb इथम् (not from इति, which Lassen has already doubted) with the elision of h (ia = iha)

Short a is occasionally, but rarely, changed to u, as राउर rā uru, tax, Sansk. राजकार (bnt not in the examples quoted by Lassen § 173, 3)

Long ā is in Sindhī frequently preserved in such forms, where in Prākṛit it has been already shortened (owing to the contraction or assimilation of the following compound consonant) as बैरागी barrāgī, a religious ascetic, Prāk. बैराग, Sansk. वैराग्य, मारिख mārīkha, way, Prāk. मग्ग, Sansk. मार्ग; जाद्रा jātrā, pilgrimage, Prāk. जत्ता, Sansk. यात्रा, वाघु, vāghu, tiger, Prāk. वग्घु, Sansk. व्याघ्र Long ā has been shortened in कोडरि kō-dare, spade, Sansk. कुदाल

Long a is weakened to i in the following adverbs, after the analogy of the Prākṛit, as जडिहिं-तडिहिं ja dehē tadehē, when-then कडिहिं kadehē, when? which are derived from the Sansk. adverbs यदा-तदा, कदा

Long ā as a feminine termination of Prākṛit nouns is in Sindhī occasionally permuted for i or even ī (e), as वाई vā i, speck, Prak. वासा, Sansk. वाच्, धुरि dhure, origin, Prāk. धुरा, Sansk. धुर्. The only example of final आ of a masc. theme being changed to i is राइ rā e, prince, Prāk. राजा, Sansk. राजा nom.

In a certain number of words, ending in the Sansk. crude state in नृ (but nom. sing. ता), final ā has been changed in Sindhī (as now and then already in Prākṛit) to n, as पिउ, father, Prāk. पिआ (by elision of त), Sansk. nom. पिता, भाउ bhān, brother, Prāk. भाआ, Sansk. भ्राता and by the same levelling process भाउ

in the mouth of the Muhammedans, who write مَثَرَل ma izala, سا سا sa isāru etc.

Lengthened is *i* in की kī, what, Prākṛit already की, from the Sanskrit किम्, further in शीहु śīhu, lion, Prāk. सीह, Sansk. सिंह, but not in जिभ jibha, tongue, Prāk. जीह, Sansk. जिह्वा.

Long *i* is kept fast by the Sindhī in many instances, where in Prākṛit it has been shortened to *i*, in consequence of the assimilation of consonants, as तीर्थु tīrthu, a holy bathing place, Prāk. तिरथ, Sansk. तीर्थ.

Long *i* is rarely shortened to *i*, and this only, when ending a noun, as नारि nāre, a woman, Prāk. et Sansk. नारी.

Long *i* passes into *e* in those instances, which have been already marked out by the old Prākṛit grammarians, as Prākṛit केरिस, एरिस etc., Sansk. कीदृश, ईदृश etc. The corresponding Sindhī forms are केहरो, kēharō, what? (by transposition of ह, instead of केहो) केरु kēru, who, (by elision of ह, instead of केहु kēhu in the Apabhraṇsha dialect *r* on the other hand has been dropped, as केही) The Prākṛit form एरिस (Apabhraṇsha एही) has not been taken up by the Sindhī, but other forms have been created from the pronominal bases की, जो, तो, इहो, उहो, by adding to them the diminutive affix रō, as किहड़ो kēharō, of what kind जिहड़ो-तिहड़ो jēharō — tēharō, of which kind — of such a kind इहड़ो ēharō, of this kind, उहड़ो uharō, of that kind.

c) The vowels *n*, *u*.

On the whole the Sindhī has taken up those changes, which these vowels have been made subject to in Prakrit

already shortened in Prākṛit, owing to the assimilation of consonants, as प्रेम प्रेम, love, Prāk. प्रेम (pēm̐ma) जोभनु Jobhanu, time of youth, Prāk. जोव्वण (jōvva-nam) जोड़ु jōḍḍu, fit, Prāk. जोग, Sansk. योग

Quite exceptional is the shortening of ō to u in लुहार लुहार, blacksmith, instead of लोहार (Sansk. लोहार), where ā has been likewise shortened to ā̃ and the change of ē to i in पीजु pīju, draught, Sansk. पेय खी khī, welfare, Sansk. क्षेम नीहु nīhu, love, Prāk. गेहो, Sansk. गेह मीहु mīhu, rain, Prāk. मेहो, Sansk. मेघ

When ending a noun ē and ō are frequently shortened to ē̃ and ō̃ respectively, especially in poetry but these changes being peculiar to Sindhī, we shall consider them hereafter separately. The peculiarity of the Apabhraṃśa dialect, as noted by the grammarian Kramadīśvara, is fully borne out by the modern Sindhī it uses likewise in the locative singular ē̃ (i) instead of ē, as पड़ेहि pa raḍēhi, in a foreign country, घरि gharē, in a house etc. In the same way, as the Apabhraṃśa, the Sindhī also changes to a great extent the Prākṛit termination ō to u, as कामु kamu, business, Prāk. काम्मो etc. The same may also be said of the ablative sing termination आदो (= ā-ō with elision of द) which is commonly shortened to ādu in the Apabhraṃśa dialect, and in Sindhī further to ā-u as घरā n, from a house. This old Sindhī ablative termination is now a-days generally contracted to अँ ā̃ (ā being likewise shortened to ā̃, and to avoid the hiatus, both vowels being nasalized) but ā u is still very frequently used in poetry

a is inserted in cases like the following सराह sa rāha, praise, Prāk. सलाहा, Sansk. श्लाघा सलोक्त sa loku, a śloka, Prāk. सिलोक्त, Sansk. श्लोक

i is inserted, as इस्त्री istri, woman, Prāk. इन्धी, Sansk. स्त्री, वरिष्ठ varehu, year, Prāk. वरिसो, Sansk. वर्ष मिलयु milanu, to be obtained, Prāk. मिलाय Sansk. root म्लै

u is inserted, as सुपनो supano, dream, Prāk. सि-विण, Sansk. स्वप्न सुमरयु śumaranu, to remember, Prāk. सुमर Sansk. स्मृ (root स्मृ)

β) On the other hand the Sindhi very frequently has gone a step farther and dispensed with the insertion of a vowel by pushing the root vowel between the compound consonant and dropping the final consonant, as सेयु sēnn, friend, Prāk. सयेह, Sansk. जेह or more commonly it drops simply one of the compound consonants, as नुहु nūhu, daughter in law, Prāk. सोएह, Sansk. क्षुधा सधयु saghanu, to be able, Prāk. सकणोमि, Sansk. सक्रोमि

§ 4

Sandhi, Hiatu and Euphony

The Sindhi, as well as the Prākrit dispenses totally with the rules of Sandhi, and vowels may therefore meet, without being subject to the laws of euphony. To separate however in some measure concurring vowels, the Sindhi very liberally employs the use of Anusvāra, whereby a certain nasalizing pronunciation has been imparted to the language, which is in some measure disagreeable to our ear e.g. खाँऊ khāū, I सुखाँऊ su khāū, nom plur of सुखा, vowels स्वाँडयु khānu, to burn खाँऊ gāū, cow etc. The Anusvāra is further inserted, to facilitate the lengthened pronunciation of a

Krishna, Sansk. कृष्ण विश्व viśva, world (besides विश्व)
Sansk. विषय

The letter ش of Arabic und Persian words is always rendered by श, as शहर śaharu, town, Pers. شهر, शह
śāhu, king, Pers. شاه

This is a very remarkable deviation from the principles of the Prākṛit, where the letter श has been changed to स, and further to ह

In Sindhī the use of the letter श is confined to a limited number of indigenous vocables (those, which have been borrowed from foreign sources, not being taken into account), but that it is still to be considered more or less exceptional, may be concluded from the circumstance, that the Prākṛit rules concerning its permutations (श = स = ह) are still in full force in Sindhī, as सुणु suṇu, to hear, Prāk. सुणामि, Sansk. शृणोमि फासी phāsī, or फाही phāhī, a noose, Sansk. पाश, देस dēsu, country, Sansk. देश, दह dāha, ten, Prāk. दह, Sansk. दश

The same law holds good with reference to the cerebral य ś, which like श, passes into स or ह, as नुहु nuhu, daughter-in law, Sansk. सुया विश्व viśva, world, Sansk. विषय, वेसु vēsu, disguise, Sansk. वेप

श and य are in Sindhī also frequently changed to छ ḥ, as किछड़ी kiḥarī, rice and pulso boiled together (Hindī खिचड़ी), Sansk. कृशरा, छहर ḥanḥaru, Saturday, Sansk. शनिश्चर छ ḥa, or छह ḥaha, six, Prāk. छा Sansk. षट्. Thus permutation seems in Sindhī to be so deeply rooted, that even the ش of Arabic and Persian words is occasionally changed to छ, as छाल ḥāla (besides शाल), would to God, Arab. شاء الله छावसि ḥābaso, bravo! Pers. شاباس पाछाहु pāḥāhu, king, Pers. پادشاه

This schema deviates from that of the Prākṛit in some essential points, which we have partly already noticed

Peculiar to the Sindhī is the cerebral ह् र, beginning a word, which is not found in any of the other dialects. It is, however, also in Sindhī confined to the two interjections ह् रू and ह् री rī, the former is used in calling out to a man, the latter in calling out to a woman. There can be no doubt, that we have in both forms the Sansk. interjectional adverb ह्यरे (which form is also used in Sindhī) which has been vindicated by Dr Caldwell (Comparative Grammar of the Dravidian languages, p. 440) to the Dravidian idioms of the south, and the original signification of which is o slave! The correctness of Dr Caldwell's statement is borne out by the Sindhī, in which besides ह् र and ह् री, also ह्यरे and ह्यरी is used, corresponding to the Dravidian adā.

All those consonants, as arrayed above, hold their place at the beginning of a word, when standing single but when a noun happens to be compounded, then the first consonant of the second noun is no longer considered initial, and may therefore be elided, as सिंशरो śāro, the cold season, Prākṛit already मीशरो, Sansk शीत-काल

1) क k is not subject to aspiration, as in some examples of the Prākṛit, e. g. कुञ्ज, Sansk. कुञ्ज, Sindhī कुवो kubbō, hump-backed neither is k changed to च at the beginning of a word, but frequently at the end (being an affix) and in the case of the genitive affix जो even to the media ज j

The k of Arabic-Persian words on the other hand is now and then aspirated or even changed to ح ḥ, as کھتاب khntābu, school, or کُتَاب kutābu, from the Arabic كُتَاب, سُكَّان sukḥānn, a rudder, Arab سَكَّان.

दण्ड, Sansk. दण्ड दित्तयु dhanu, to give, Prak. देभि, Sansk. root दा, दित्तयु dhanu, to see, Prak. दक्ष Sansk. दृष् But if r be joined to the cerebral media, the simple cerebral (ड) must be used, as ड् द is already by its own nature a double cerebral, e. g. द्राक्ष। drakṣa, grape, Sansk. द्राक्ष। (Hindī दाक्ष) The simple cerebral ड् d is very seldom to be met with at the beginning of a word, and must be carefully distinguished from ड् द, as डिठो dithō, obstinate, but दिठो dithō, seen, participle past of दित्तयु to see

द d, is changed to its aspirate ध dh in the single instance of धिअ dhia, daughter, after the precedent of the Prakrit धीदा or धीआ

5) Initial प is aspirated in some instances, as फासी phāsī or फाही phahī, a noose, Sansk. पाश (Hindī फासी), now and then it passes also to the semi vowel व (by the medium of व b) as वाज्ञो vājho, a Hindu schoolmaster, Sansk. उपाध्याय (initial u having first been dropped)

6) The semi vowel य y has become now very scarce in Sindhi at the beginning of a word, as यभणु yabhanu, core, यतो yato, stout यारहं yarāhū, eleven After the analogy of the Prakrit initial य is generally changed to ज, as जो jō, who, Sansk. यो, जसु jasu, fame, Sansk. यश

In words, borrowed from the Arabic or Persian, y is always preserved, as यारु yaru, friend, Pers. یار etc.

The only instance, where initial य has been changed to ल l in Sindhi is लठि latho, a walking-stick the same is the case in Prakrit, लट्ठि, Sansk. यटि

the dentals into cerebrals, to guard them thus against elision. This process we find in full operation in the modern dialects, which have sprung from the Prākṛit, the common dentals have become too weak for the mouth of the people, a circumstance, which receives a particular light from the manner, in which the modern Indians write and pronounce European words every dental is without mercy changed by them into a cerebral, which proves at least so much, that the cerebrals are more familiar to them, than the dentals.

Let us now briefly glance over the exceptions, which have been noted down by the Prākṛit grammarians

1) According to the rule, laid down at the head of this paragraph, the letters क k, ग g, च c, ज j are, when not elided, retained. The exceptions from this rule in Prākṛit are not borne out by the Sindhī, and seem therefore to have been more of a local character. The only exception, which is corroborated by the modern idioms, is the Prākṛit form चहिली, sister, Sansk. भगिनी, which must be explained by an original form चघिली from which चहिली has sprung, Hindi वहिन् and Sindhī, by transposition of the aspiration, भेणु bhenu

क k, may pass into its corresponding media ग, as भगानु bhagānu, a worshipper, Sansk. भक्त भगति saṅgati, strength, Sansk. शक्ति. On the contrary there is a transition of ग to क (and by the influence of following r to kh) in खड़ khada, a pit, Prāk. गव, Sansk. गर्त

2) The cerebral ट t and its aspirate ठ th, frequently pass into their corresponding media, as कढी kaḍhī, a necklace (besides कटी), Sansk. कण्ठीय. This is fully borne out by the modern dialects, especially the Sindhī, which goes already a step further in this downward course, and changes ड d to ङ ṅ, and ढ dh to ढ ḍ. e g वड़ baru, the Indian fig tree, Sansk. वट द्रोण

तलाञ्ज, Sansk. तलाञ्ज. In other examples however the course, taken by the Prākṛit, has again been abandoned, and a new one struck out, e.g. the Prākṛit डालिम, pomegranate, sprung from the Sanskrit दाडिम (by the substitution of ल for ड) becomes in Sindhi डालू dālu (Hindi दाड़िम्), the initial dental द being first changed to ड d and then hardened to ड़ ḍ, and ड d passing into ड़ r with an additional aspiration (which is rather unusual)

The modern idioms deviate in this respect from the Prākṛit, that they change ड d to ड़ r, instead of substituting ल for ड but therein also lies a hint, how the substitution of ल for ड has been possible. The change must have been effected by the medium of ड़ r (not of र, as Lassen supposes), which approaches ल very closely in sound. This explains sufficiently such like cases as पीलो pīlō, yellow, Sansk. पीत, the change must have passed through the following stages, as पीत = पीद = पीड = पीड़ = पील

6) The substitution of र r for द d in those numerals, which are compounded with दश, has been retained in Sindhi, as well as in the cognate dialects, e.g. Prāk. एआरह, Sindhi यारह yārāh, eleven, Prāk. बारह, Sindhi बारह barāh, twelve, Prāk. तेरह, Sindhi तेरह tērāh, thirteen, द however must be standing by itself, for Prāk. चउह, Sindhi चौह chōh, fourteen

§ 8

8) Single Aspirates in the midst of a word.

On the average the aspirates are in Sindhi more frequently preserved, than elided, though the Prākṛit laws, concerning their elision, are also in force.

a) The letters ख kh, घ gh, थ th, ध dh, भ bh may be elided in this wise, that only the spiritus ह

sides कठी), गदि gandho, a bundle, Prak. गदि Sansk. गन्धि

The cases of a media passing into its corresponding dental is are very rare, as सुदी suthio, pure, Sansk. शुद्ध Hindi again सुध्

e) The aspirated dental थ th passes in some instances into its corresponding media ध, as पधु pandhu, journey, Sansk. पथ m The aspirated dentals may also be exchanged for their corresponding cerebrals, as बुद्धो būdho, old, Prak. वद्ध, Sansk. वृद्ध, मूढु mūdhu, a fool, Prak. मुद्द, Sansk. मुग्ध

The transition of an aspirated dental to its corresponding non aspirate is very rare, as मदु madu, liquor, Sansk. मधु (Hindi मद् and मधु)

§ 9

4) Single nasals

The dental न n, is now and then changed to the palatal ज n, as थनु thanu, woman's milk, Sansk. स्तन, Hindi थन् (udder). न is changed to the cerebral ण n in धेणु dhenu, a milk-cow, Sansk. धेनु In the case of लिमु limu, a numb tree, न has been exchanged for ल, Sansk. निम्बु, Hindi नीम् and लीम्

The palatal ज n is in some instances substituted for ज्ञ jñ (= Sindhi ज j), as मिन्नु minu, marrow, Sansk. मज्जा, but besides मिन्नु the form मिज mija, is also in use. Similarly ज n may supplant ख kh, as पुत्री punī, virtuous, Prak. पुख्य, Sansk. पुण्य, सुनो suno, empty, Prak. सुख्य, Sansk. मूल्य It only rarely happens, that a cerebral n is changed to a dental one, as पुनो (= punnō) neccomplished, participle past of पुज्ज्यु, Sansk. पूज्य

A single म m in the midst of a word is now and

up the passive by compositions, e. g. **दिसिजयु** *disijanu*, to be seen, active **दिसयु** *disanu*, to see, Hindi **देखा जाना** etc.

2) **व** *v* is, after the analogy of **य**, either preserved or dissolved into *u* but if the laws of euphony require it, it is again reinstated between two vowels, and very rarely dropped altogether, e. g. **जीउ** *jīu*, life, formative **जीव** *jīva* (instead of **जीअ** *jīa*), Prak. **जीअ**, Sansk. **जीव**, **देवी** *devī*, goddess, on the other hand **देउ** *dēu*, a demon, formative **देव** *deva* **पवनु** *pavannu*, wind, Prak. **पउयु**, Sansk. **पवन** It is also now and then totally elided as **जिययु** *jīyanu*, to live **दीहु** *dīhu*, day, Prak. **दिअहो**, Sansk. **दिवस**, especially when compounded with another consonant, as we shall see hereafter. It may also be contracted, as **पूयु** *pūnu*, to fall, instead of **पवयु** *pūyū* **ऊनु**, to say, instead of **चवयु**. In the prefix **अव** it may also be contracted to **औ** *au*, as **औसार** *ausāru* or **अवसार** *nvasaru*, want of rain, **औतार** *autāru* or **अवतार** *avataru*, nn Avatar.

A euphonic insertion of **व** takes place in the word **छाव** *chhāva* shade, to keep the two vowels *ā*-*a* asunder, in Prakrit already, for similar reasons, **ह** has been inserted, **छाह** (comp. Varar II, 18), Sansk. **छाया**.

§ 11

6) The liquidae **र** *r* and **ल** *l*, the sibilant **स** *s* and the spiritus **ह** *h*.

1) **र** *r* and **ल** *l* are not elided in Sindhi, but keep their respective places. **ल** is frequently exchanged for **र** in Sindhi, as **केलो** *kelo* or **केरो** *kēro*, name of a flower **बुर्बुली** *burbulī*, a nightingale, from the Persian **بلبل** *bulbul*, **सिसार** *sīaru*, a jackal, Hindi **सिसाल**, Sansk. **शृगाल**,

§ 12

7) Compound consonants

For a thorough insight into the nature of the North Indian vernaculars this point is of the greatest importance for thus only we can trace out the changes, which the Sanskrit has undergone in the mouth of the common people if we follow up the laws, according to which the Sanskrit sounds have been decomposed into the Prākṛit and its modern daughters, or weakened at least to such a degree, that they are now scarcely recognisable. We can perceive a principle pervading this process of decomposition similar to that, by which out of the old Latin the modern Romanic tongues have been derived, and the mutual congruity is often surprising.

We meet here again with the same principle, which we have seen operating in the decomposition of the vowels and the single consonants. The effeminacy of pronunciation, which absorbs every hard and rough sound, and which consequently rather bears up with vowels, though they may form a displeasing hiatus, than with consonants, which are elided wherever possible, can in a far less degree endure compound consonants. All means are therefore employed, either to smooth them down or to assimilate them, in order to adjust them for a Prākṛit mouth, a consonant compounded of letters of different *vargas* being incompatible with Prākṛit rules of euphony. It is understood, that in such an idiom a conjunction of three letters is quite out of question the utmost which the Prākṛit can endure, is the same letter doubled, as क्क *kk*, त्त *tt* etc. र and ह alone cannot be doubled.

Another means, to do away with a compound consonant, is to dissolve the same into its component parts by the insertion of a vowel, a method, to which recourse is had very frequently in Prākṛit and the modern vernaculars.

(Hindi सवनी), and perhaps a few others, which may have escaped my notice.

On the whole the Sindhī, as well as the kindred dialects, agrees with this ground law of the Prākṛit¹), without making it an immutable rule of its proceedings for it may also assimilate the following consonant to the preceding. In many instances the Sindhī is more original, than the Prākṛit, by preserving such like conjunctions of consonants, as are usual in Sanskrit.

Examples of assimilation.

सुतो suto, asleep, Prāk. सुत्तो, Sansk. सुप्त, उपनो upanō, created, Prāk. उप्पएए, Sansk. उत्पन्न, भतु bhatu, boiled rice, Prāk. भत्त, Sansk. भक्त (Hindi भात्, by prolonging the preceding vowel) लघो ladhō, received, Prāk. लक्ष, Sansk. लक्ष. But on the other hand कुबो kubō, hump-backed, Prāk. कुब्जो, Sansk. कुञ्ज

But an original compound consonant may also be preserved unaltered in Sindhī, as शब्द śabdu, word, Prāk. सह, Sansk. शब्द, मुक्तो, mukto, free, Prāk. मुक्ते, Sansk. मुक्त.

It depends however more or less on the option of the speaker, if he will pronounce a compound consonant as such, or separate the same by the insertion of a vowel, as शब्द śabdu, or शविदु śavidu, the inserted i being pronounced so rapidly, that it is scarcely perceptible. The Musalmāns therefore, when writing with Arabic letters, never place the sign jazm (—) above a consonant, destitute of a vowel, but always add the kasr, which is nearly equal to jazm, it being scarcely heard at all in

1) It must be stated here that according to the common method of writing the Sindhī a double consonant is not expressed generally but only in such instances, where two words written also in the same

way are to be distinguished as ॐ una by him and ॐ unna wool.

that it draws the same over at the same time to its own varga. The only example of such an assimilation (if it be not to be explained in some other way) is the reflexive pronoun पाण् pāna, self, Prāk. अपाण्, Sansk. आत्मा. In Hindi we have the form आप्, which has sprung from अप्, instead of अत् (= आत्मा) compare on this head Lassen § 67

c) The nasals may assimilate a preceding or following semi vowel, as पुनी puñī, virtuous, Prāk. पुण्ण, Sansk. पुण्य, सुनी suñō, empty, Prāk. सुण्ण, Sansk. शून्य, उन्न unna, wool, Sansk. उर्ण, चरमासो ña umasō, the rainy season, Sansk. चतुर्मास

On the other hand notice पूरो pūro, full, Sansk. पूर्ण, चूर् चूर्, pulverized, Sansk. चूर्ण, where the semi-vowel r has assimilated the nasal, r being stronger in sound, than n.

म् mr in the Sanskrit आम्र āmra, is changed in Sindhi to mb, as अम्बु ambu, mangoe, Prāk. अम्ब (Hindi आम्र) but in the case of the Sindhi word ट्रामो trāmo, copper, Sansk. ताम्र, Prāk. तम्ब (Hindi ताँबा or ताम्र) the semi vowel r has been pushed forward to t = t, as r may easily hold its place in conjunction with a dental or cerebral.

म् mb is assimilated to mm, as निम्ब nimu (= nimmu) a lime-tree, Sansk. निम्ब, स् ml is taken asunder, after the analogy of the Prākrit, as मिलण् milanu, to be obtained, Prāk. मिलाण्, Sansk. मै, Hindi likewise मिलना

§ 15

C) Assimilation of the semi vowels.

a) The semi vowel य y

a) If the semi vowel य happen to be joined to a preceding consonant, it is assimilated to the same, as

aspirated, e. g. कल्ह kalha, yesterday, Prak. कल्ल, Sansk. कल्प (Hindi कल), मुल्हु mulhu, price, Sansk. मूल्य in the midst of a word य is simply assimilated to ल (the doubling not being expressed in Sindhi), as पलंगु palangu, a bedstead, Sansk. पर्यङ्ग (r being exchanged for l) पलायु palānu, a pack-saddle, Prak. पल्लाय, Sansk. पर्याय

b) The semi-vowel र r

a) र is assimilated to a preceding or following consonant, as अगु agū the front, Prak. अगो, Sansk. अग्र, गूजरी gūjarī, name of a Ragini, Sansk. गुर्जरी, गजयु gūjanu, to thunder, Sansk. गार्जन (but Hindi गार्जना), कामु kamu (= kamau), business, Prak. कामो, Sansk. कर्मन् (Hindi काम्), मुंढी mundhī, head, Sansk. मुर्धन्, सपु sapu, snake, Sansk. सर्प, सिधो sīghō, quick, Sansk. शीघ्र (Hindi शीघ्र), चकी čaki, a mill, Sansk. चक्र, निभागु nibhāgu, misfortune, Sansk. निभाग

On the other hand र, preceding or following a consonant, may just as easily hold its place, without being assimilated, as चर्चो čarčo, silly talk, Sansk. चर्चा, प्री prī, friend, Sansk. प्रिय, पर्वु parbhu, a festival, Sansk. पर्व (व = र, and व aspirated by the influence of र), गर्वु garbu, pride, Sansk. गर्व, बुक्रु būkru, Friday, Sansk. शुक्र, सुर्गु surgu, heaven, Sansk. स्वर्ग, धर्मु dharmu, religion, Prak. धम्म, Sansk. धर्म

Very frequently such a compound is again dissolved into its constituent parts by the insertion of a vowel, as पिरि pirī, friend, or प्री prī पिरिभाति piribhāte, break of day, Sansk. प्रभात or r is transposed for euphony's sake, as पर्तापु partāpu, splendour, Sansk. प्रताप, पत्तु partu, leaf (of a book), Sansk. पत्र, द्रिघो dīghō, long, Prak. दिघ, Sansk. दीर्घ, किरि kīrte, trade, किरु kīrtu,

of the Prākṛit, changed in Sindhī to **ਥ**, as **ਕਿਥੇ** *kithē*, where **जिथे** *jithē*, in which place **तिथे** *tithē*, in that place etc.

Ṛ, when preceding a dental, may likewise be assimilated to the same, as **कतयु** *katayū*, to spin, Sansk. **कर्त्तन**, **कतर** *katara*, scissors, Sansk. **कर्त्तरी**, **वटि** *vatī*, a wig, Sansk. **वर्त्तिका**, **खड** *khada*, a pit, Prāk. **गडो**, Sansk. **गर्त** On the other hand the compound may also be retained unaltered, as **अर्धोंगु** *ardhāngu*, palsey, Sansk. **अर्धगु**, **अर्थु** *arthu*, object, Sansk. **अर्थ**, **तीर्थु** *tīrthu*, a holy bathing-place, Sansk. **तीर्थ** or the compound may again be dissolved by the insertion of a vowel, as **मूर्ति** *mūṛtī*, image, Sansk. **मूर्ति**, **कीर्ति** *kīṛtī*, glory, Sansk. **कीर्ति**, Prāk. **किसि**, **तीर्थु** *tīrathu* = **तीर्थ**

१) **य** *rv* is either assimilated, as **सभु** *sabhu*, all, Sansk. **सर्व**, Hindi **सब** (the aspiration of *b* being caused in Sindhī by the influence of elided *r*) or the compound may be retained unaltered, as, **सर्वसगति** *sarvasagati*, 'omnipotent' or the compound may be dissolved again by the insertion of a vowel, as **पूरु** *purabu*, the east, Sansk. **पूर्व**

४) In the compound **अ** *ṛ* the semi vowel *r* may either be assimilated, as, **सुओ** *suō*, heard, Prāk. **सुदो** (= **सुतो**), Sansk. **श्रुत**, **ससु** *sasu*, mother in law, Sansk. **अश्रु** or, the compound may be retained, as **अश्री** *śrī*, prosperity or more commonly, the compound is dissolved by the insertion of a vowel, as **सिपधु** *sirādhū*, funeral obsequies, Sansk. **आश्र** (Hindi **आश्र**) The Sanskrit **अश्रु**, tear, Prāk. already **अंसु** (instead of **आंसु**) has become in Hindi **आंसु** the Sindhī form is **हज** *hanja* or **हंज** *hanjha* (with initial onphonic *h*), *s* being changed in this instance to **ज** or **ङ** Panjābī likewise *anjhu*.

The same holds good with reference to the compound

lord, or **सामी** sāmī, Prāk. **सामि**, Sansk. **स्वामिन्**, **सहुरो** sahuro, father-in law, Sansk. **श्वशुर**, **ससु** sasu, mother-in law, Sansk. **श्वश्रु**. **व** *v* may also be severed from the compound by the insertion of a vowel (a or u), as **सवाड** savāḍu, taste, flavour (besides **सुखाड**), Sansk. **स्वाद**, **दुवार** dnvāru, door (besides **दुआर**) **व** very rarely assimilates a preceding consonant, as **ब** bā, two, Sansk. **ब** (= vva = bba = b)

β) **व** *v* being joined to a preceding consonant in the midst of a word, is assimilated to the same, as **पको** pakō (= pakḥō) cooked, Prāk. **पिक्क**, Sansk. **पक्क**, **सत्तु** satu, strength, Prāk. **सत्त**, Sansk. **सत्त्व**

In the abstract **त्वर** tvā, **त्वन** tvana, the dental on the other hand is assimilated to the semi-vowel **व**, which latter is first changed to the labial **ब**, and then to the corresponding tenuis **प**, so that we have in Sindhi the forms **प** pa, **पो** pō, **पणु** panu or **पणो** pano, as **बान्हप** bānhapa, **बान्हपो** bānhapō etc., slavery, from **बान्हो** bānhō, a slave

The regular form of assimilation however is also in use, but only in a few examples, **त्वर** is in this way assimilated to **त्त** tt = **ट्ट** tt, and the double consonant again cleared away by the prolongation of the preceding vowel, as **छोकिराट्ट** chokirātu, time of youth, from **छोकर** chokaru, a boy

The semi vowel may also be dissolved into u, as **परमेशुर** paramesuru, supreme lord = God, Prāk. already **परमेशुर**, Sansk. **परमेश्वर**, or it may be retained, as **दानेस्वरी** dānēsvārī, liberal, besides **दानेसुरी** danesurī

§ 16

D) Assimilation of the sibilants

a) The palatal sibilant **श** ś.

α) **श** ś, when preceded by **च** c and **छ** ch, is assimilated to them, as **अचुरु** acūru, wonderful, Prāk.

The cerebral **ढ**, which has sprung from **ध** or **ड** by assimilation, may also pass into its corresponding media **ढ dh**, and this again to **ढ rh**, a. g. **कोढु** korhu, leprosy, Sansk. **कुष्ठ** (the preceding vowel u having been lengthened in Sindhi to **ō**, to clear away the double consonant tth or ddh)

γ) The compounds **ढप** śp, **ढफ** śph are assimilated to **फ** in Sindhi, as **बाफ** bapha, steam, Prāk. **वाफो** Sansk. **वाष्प** (Hindī **वाफ**, and even with aspiration of **व भाफ**)

In compound words **ढप** is simply assimilated to **प** p (= pp) as **निपुट्रो** niputro, without a son, Sansk. **निष्पुत्र**

δ) In the compounds **ष्म** śm and **ष्ण** śn, **ष** is in Prākṛit exchanged for h and placed after **म** and **ण** respectively in Sindhi the original compound may be preserved, as **विष्णु** viṣṇu, Prāk. **विष्णु**, **विष्णवहू** vi śnavahū, a worshipper of Vishnu by the Musalmāns however words of this kind are simply written **ویشن**, **ویشنوهر**, Hindūstānī likewise **ویشن**, as cerebral ś is ignored by the common people.

ε) The compound **ष्य** śy (and **ष्व** śv) is in Prākṛit assimilated to **स्स** ss, but in Sindhi to **ख** kh (= kkh) as **सिखु** sikhu, a disciple = Sikh, Sansk. **शिष्य**

c) The dental-sibilant **स** s.

α) The compound **स्क** sk is assimilated in Prākṛit to **ख** kh, in Sindhi however to **क** k, as **कंधु** kandhu, shoulder, Prāk. **खंधो** (खंदो), Sansk. **स्रग्** (Hindī **कंध**)

β) The compounds **स्त** st and **स्थ** sth are assimilated to **ष** (= tth) and **स्त** ts to **छ** ch (= cch) as **थनु** thanu, woman's milk, Sansk. **स्तन**, **थिओ** thuō, become, Sansk. **स्थित**, **थंबु** thambhu, post (Prākṛit on the other hand

stunned, Sansk. विसि (विसय, Prāk. विम्हओ), or s is changed to h and placed after म (similarly to ञ्म), as Prakrit म्ह = स, in the pronominal forms तुम्हे, असे (cf Lassen p 331, 4 p 329, 5). In Sindhi the म of the conjunct म्ह is also changed to v, as तव्हि tavhi, you, instead of तुम्हीं tumhī

८) The compound स्य sy is assimilated to स s (= ss) and thence farther to ह h, as मुहि mūhī, तुहि tūhī etc., which must have sprung from an original form मस्य, गुस्य etc., Prāk. already मह, तुह (thence also the other Prākrit forms मज्ज, गुज्ज = मस्य, गुस्य = मस्य, गुस्य), ताहि tahē, of that (nom. sing सो so) Prāk. तस्य, Sansk. तस्य

९) The compound ख kh

This compound letter is assimilated in Sindhi

α) To ख kh (= kkh), as अखि akhe, oyo, Sansk. अक्षि, खीर khīra, milk, Sansk. क्षीर, खारो khārō, brackish, Sansk. क्षार, खेतु khetu, field, Sansk. क्षेत्र, खिमा khimā, patience, Sansk. क्षमा, खी khī, welfare, Sansk. क्षेम, रखयु rakhanu, to keep, Sansk. रक्षय, खादि khande, patience, Sansk. क्षान्ति

All these instances are against Prākrit usage, according to which ख ought to have been assimilated to छ ḥ, though ख is also admissible in Prākrit, and prove distinctly, that the Sindhi has followed its own course, independently of the Prākrit.

β) ख is also assimilated to छ ḥ, after the precedent of the Prākrit, as रिछु riḥu, a bear, Sansk. रिक्षु, छुरी ḥurī, a knife, Sansk. क्षुरी, छिनयु ḥinayū, to pluck, Sansk. क्षियु, लछयु laḥayanu, sign, Sansk. लक्षय but लखयु lakhannu is also in use in Sindhi.

According to Prākrit rule every consonant (the nasal n excepted), which is joined to ख, must be dropped

c) ह् hv is assimilated to भ् in Sindhi (hv = vh = bh), whereas in Prākṛit the following semi vowel is simply elided, as जिभ jibha, tongue, Prāk. जीह, Sansk. जिह। (Hindi जीभ्)

§ 18

E) Assimilation of three conjunct consonants

In Sindhi, as well as in Prākṛit, a compound, consisting of three consonants, can only then be tolerated, if the first consonant happen to be a nasal as चंद्रu, moon, मंत्रu mantra, incantation.

As regards the assimilation of three conjunct consonants the preceding rules come into operation. If no assimilation takes place, the one or the other of the consonants thus joined together, is severed from the rest by the insertion of a vowel, as शास्त्रि śāstrī, a Śāstrī, learned in the Śāstras (a usual title of a Brāhman), from the Sansk. शास्त्र. In reference to the assimilation itself the following rules are to be observed.

a) If one of the consonants happen to be a semi-vowel, it is dropped, and the assimilation of the remaining two consonants is effected according to the usual method, as मराठी marāṭhī, a Marāṭhī man (or adj), Sansk. महाराष्ट्र अग्र्यो aḡryo, the foremost, Sansk. पासो pāsō, side, Prāk. पास, Sansk. पार्श्व

The semi-vowel य alone, when preceded by a dental, forms an exception to this rule, this compound being changed to the corresponding palatal (see § 15, γ), as संजो sanjhō, evening, Prāk. संज्जो, Sansk. मन्थ

b) When of three conjunct consonants the two former or the two latter can be assimilated, preference is given to the stronger assimilation, as मछु māchu, fish, Prāk. मच्छो, Sansk. मत्स्य in this instance स् is assimilated to छ (cch), the assimilation of it being stronger than that of स्य to स्स

Far more easily may one of the compound consonants be elided, when preceded by a long vowel, which renders the assimilation impossible, especially if one of the compound consonants be a semi-vowel, as वाधु vāghu, a tiger, Sansk. व्याघ्र, राणी rāṇī, queen, Sansk. राज्ञी Thus even two semi-vowels may disappear, as पासो pāso, side, Sansk. पार्श्व

§ 20

H) A double consonant at the beginning of a word.

A compound consonant at the beginning of a word is subject to the same laws of assimilation, as in the midst (or end) of a word. But as a double consonant would not be utterable at the beginning of a word, one of the assimilated, i. e. doubled consonants is simply cast off, so that only the simple base of the consonant remains, as जलधु jalanu, to burn, instead of जलधु jjalanu, Sansk. जलन, वाधु vāghu, tiger, instead, of वाधु vāghu कधु kandhu, shoulder, instead of कधु kkanḍhu. But if a word be compounded, the common laws of assimilation are applied (to the second) as इवलु ḍnbalu, weak, Prāk. दुवल

Those compounds, which are not susceptible of assimilation, are dissolved into their component parts by the insertion of a vowel, as किलेसु kilesu, weariness, Prāk. किलेस, Sansk. क्लेश सुमरयु sumaranu to remember, Prāk. सुमर, Sansk. स्मर (स्मृ) or the first letter of the compound is cast off, which is particularly the case if this happen to be a sibilant, as नीहु nīhu, love, Prāk. सणेह saneha, Sansk. स्नेह but if the sibilant be followed by a semi vowel, the latter, as the weaker, is dropped, as सधु sahu, breath, Sansk.

THE SINDHI ALPHABET

§ 1

Up to the present time various alphabets have been in use in Sindh, the Muhommadan portion of the community using the Arabic characters, loaded with many dots, to express the sounds peculiar to the Sindhi, and the Hindū population employing different alphabets of their own, which vary very much, according to the locality, in which they are used, though all of them are originally derived from an old Sanskrit alphabet. The latter alphabets, which are known in Sindh by the name of the Bonyā characters are utterly unfit for literary purposes, as they have become greatly mutilated in the course of time and are very deficient in the vowel and consonant system, so that the Hindū merchants themselves, after a lapse of time, are hardly able to reproduce with accuracy what they have entered in their ledgers. No alphabet suits the Sindhi better, than the Sanskrit alphabet, the Sindhi being a genuine daughter of Sanskrit and Prakrit. But appropriate as the Sanskrit characters are to the Sindhi sounds, they will under the present state of society in Sindh be hardly in their right place, religious prejudices preventing the great majority of the population from using them in their writings. Sindh has been the first Indian country, which has succumbed to the fury of the Moslim invaders, and Hinduism and the culture of Sanskrit literature has been

marks, which was done in the following way $\text{ع} = \text{th}$,
 $\text{ج} = \text{dh}$

The same was the case with the labial class, where the aspirates only were to be pointed out by peculiar marks but here their skill seems to have left them. In order to express ph, refuge was taken to the peculiar Arabic and Persian letter ح (h), which was provided with two additional dots = ح , bh having been expressed already by ب , the peculiar Sindhi b was dexterously rendered by پ .

The Sindhis had in this undertaking apparently the Sanskrit alphabet before their eyes, where the aspirates are written and treated as one sound. Accordingly they tried to express the aspiration of a letter by additional dots, which overloaded the few Arabic bases with diacritical signs.

The necessity further, to provide marks for the cerebral class, compelled them, to distribute afresh the dots for the dental aspirates, so that the eye finds only with difficulty a resting-place in the confuse mass and position of diacritical marks, as $\text{ط} = \text{t}$, $\text{ث} = \text{t}$
 $\text{ج} = \text{th}$, $\text{ح} = \text{th}$.

This attempt to adapt the Arabic characters to the sounds of a Prākṛit language is very interesting, though the method applied has followed a wrong track and has not been extended to all the sounds of the language. The way, in which this has been done in Hindūstānī, is far more correct, in fact, the only course, which can be taken in adapting the Arabic letters to an Indian language. The Arabic system knows no aspirates, and consequently the aspiration must be expressed by an additional ه b, if the original character of the Arabic alphabet is to be preserved in any way else a quodlibet will be made out of it, which may be designated by any name but Arabic.

It was therefore soon found, when European scholars began to pay attention to the Sindhi, that the

In the palatal class we meet with the same in consequence, the aspirate *ch* has been taken over from the old system (چ), whereas for *jh* the Hindūstānī compound چھ has been borrowed. In the other letters of this class only the dots have been differently distributed. *j* (in the old system marked ج) has been expressed by ج, and the palatal *n* by ن, which is less to the point than the old ن, which was as correct as it could be rendered.

In the cerebral class only the dots have been differently arranged as *t* = ت (old system ط), *th* = ث (old system ط), *d* = د (old system the same), *dh* = ذ (old system the same), *ḍ* = ڈ (old system ḍ) the cerebral *r*, which had not been marked at all in the old system, has been borrowed from the Hindūstānī (ر), and the cerebral *n* is marked by the antiquated method of placing a ن above it (ن), which is highly inconvenient in writing, and has therefore been justly discarded in Hindūstānī, where formerly the cerebrals used to be marked by the same letter.

In the dental class the old system has been retained unaltered.

In the labial class the base ب was retained for *ph*, with additional dots (= پ old system ب) *bh* was rendered by پ, as in the old system.

We fully allow, that the old Sindhi system of writing did not answer its purposes, quite abstracted from its deficiency but instead of emendating the old system by a different distribution of dots and inserting a few Hindūstānī letters, we consider it far more advisable, to adopt the whole Hindūstānī consonantal system, and to mark those sounds, which are peculiar to the Sindhi, by convenient dots.

The Sindhi language is restricted to the comparatively small province of Sindh we cannot therefore see any reason, why the Hindūstānī alphabet, which

I. The Sindhi consonantal system ¹⁾

	SINDHI						ARABIC LETTERS
Gutturals	ڪ, ڪھ k kh	گ, گھ g, gh	ڳ n	ھ h		ع, ح, ح, ع, ه ' ħ x γ q	
Palatals	چ, چھ c, ch	ج, جھ j jh	ڙ n	ڇ y	ڄ h	ج j	
Cerebrals	ٽ, ٿ t th	ڌ, ڏھ d dh	ن n	ر, رھ r rh		ڌ d	
Linguals						ط, ص, ظ, ڙ t s z	
Dentals	ٺ, ٺھ t, th	ڍ, ڍھ d, dh	ن n	ر, ل r, l	س s	ٺ, ڍ, (, Pers) s z z (z)	
Labials	پ, پھ p, ph	ب, بھ b bh	م m	و v		پ b	

We subjoin here the common alphabetical order of the Arabic Sindhi Alphabet

1) In the Romanized transcription we have followed the Standard Alphabet, by Prof Lepsius (2^d edition).

Un- connected.	Final.	Med.	Initial.	Name	Pronun- ciation.
س	س	س	س	سِس	s
ش	ش	ش	ش	سِس	ʃ
ص	ص	ص	ص	صَاد	v
ض	ض	ض	ض	ضَاد	z
ط	ط	ط	ط	طَوِي	t
ظ	ظ	ظ	ظ	ظَوِي	ʒ
ع	ع	ع	ع	عَيِی	i
غ	غ	غ	غ	عِی	ɣ
ف	ف	ف	ف	فِی	f
ق	ق	ق	ق	قَای	q
ک	ک, گ	ک	ک گ	کَای	k
گ	ک	ک	ک	کَای	g
ج	ج	ج	ج	جَای	ʒ
ل	ل	ل	ل	لَای	l
م	م	م, ڻ	م	مِی	m
ن	ن	ن	ن	نِی	n
و	و	و	و	وِی	v
ه	ه, ڻ	ه, ڻ	ه	هَی	h
ی	ی	ی	ی	یِی	y

1) The Gutturals.

The gutturals k, g are pronounced in the common manner, their aspirates, kh, gh, as all other aspirates, form, according to the Sanskrit system, one sound, and must therefore be pronounced by a strong breathing of the respective simple base. Peculiar to the Sindhi is the guttural n, which is throughout used as an independent sound (like the English ng in "sing"), and never precedes the letters of its own varga or class, in which case Anusvāra or simple n is employed (see Introduction § 5). In the Hindī alphabet it is expressed by ण, it being an original Sanskrit sound, but the Arabic system, which knows only one dental n (ن), offers great difficulties in this as in other respects. In Hindūstānī an independent guttural n is not to be met with, we have therefore been compelled to circumscribe it by the compound ण्ग ng, which comes nearest to it, following therein the track of the old Sindhi alphabet. But one difficulty still will remain, that the guttural simple n can thus not be distinguished from the guttural n preceding a letter of its own varga, as اَن (अङ्ग) ana, body, and اَن (اَنج), or more properly اَنج (अङ्ग) engu (engu) a limb. In the alphabet, now in use, an attempt has been made, as has been adverted to, to obviate this difficulty (viz ण̣ = ṇ), but we cannot agree, that the problem has been solved satisfactorily, a false base having been chosen for the guttural nasal. Practically the difficulty will be easily surmounted by any careful student, as there are only a few nouns in the language, in which simple guttural n is found.

We subjoin here an alphabetical list of all those words, in which the simple (unconnected) guttural nasal is to be found

اَن m. ann, body اَنكَارو m. anārō, Tuesday اَنكَاري f. anārī, a disease of the gums etc. اَنكَاريو m. anāryo,

a trip in carrying لَنڪَ m. linō, time, turn (besides لِنڪَا f. linā, ditto) مَنڪَ f. manā, a betrothed girl مَنڪ m. munu, a grain of mung مَنڪَر m. manaru, fire مَنڪَرُو m. muniro, a mallet (used by washermen) مَنڪَن v a mananu, to ask, to beg, and its derivatives مَنڪَنو adj monq, having the colour of mung مَنڪَنو adj & adv ninuno, entirely, wholly مَنڪَن m. vānanu, the egg plant, and its derivatives مَنڪَن f. hinu, Asafoetida مَنڪَرُو m. hinirō, name of a fruit of an aquatic plant.

Another letter peculiar to the Sindhi is گ, گ, g it is not found in Hindī or Hindūstānī, nor in any of the cognate dialects, and we have therefore been compelled to provide it with a mark of its own. After the precedent of the Pāṣṭo we have added a hook below the under parallel line, which marks off this letter strongly enough, without giving rise to any confusion or misconception. The pronunciation of ḡ is quite peculiar it is that of the letter g uttered with a certain stress in prolonging and somewhat strengthening the contact of the closed organ, as if one tried to double the sound in the beginning of a word, as gga. The pronunciation is so far quite in accordance with the origin of this and the other three letters, peculiar to the Sindhi, though they are now treated to all intents and purposes as simple letters. گ g گُ āgu, the front, Prāk. گ, Sansk. ग (compare Introduction § 15, b) لَگَ lāgo, applied, Prāk. ل, Sansk. ल (see Introduction § 14) بَگَ bhago broken, Prāk. भ, Sansk. भ In other instances, where an original doubling of g cannot be proved etymologically, the use of this harsh ḡ must be explained by the influence of the following letters, as گُڻو ḡothu a village Prāk. گُڻ, Sansk. गु in this, as in similar cases, the weight of the double tth, which

which the sibilant sh (= ś) is provided, to point out their modern pronunciation.

The Sindhi has preserved the palatal nasal ण (ṇ) as an independent sound, which never precedes the letters of its own varga, for which purpose anusvāra (and in Hindustānī writing simple ں) is used. The Hindū stānī being destitute of a palatal nasal, we had to provide a new character. Following the analogy of the old Sindhi alphabet we chose for it the compound ॢ, which comes nearest to it, for the palatal ṇ of the Sindhi is properly a compound sound, and is pronounced ny. The proper circumscription by ڻي would not do for this reason, that the palatal ṇ is still considered by the Sindhi as a simple sound and rendered in Sanskrit writing by ण, it ought therefore to be pointed out, as near as possible, as such, for which purpose the compound ॢ answers much better, than ڻي, which latter would give rise to many misconceptions. In the Romanised transcription it has simply been furnished with the palatal line = ṇ.

The sign chosen for it in the alphabet at present in use viz. ڃ, is not to the purpose, as the base is not ڄ, but the nasal ں, with a subsounding y.

The sibilant ش, ڙ ś, which we have inserted in our scheme in the palatal row, is no longer a palatal sound at all, but a pure dental sh = ś. The original pronunciation of ڙ is more than doubtful, now-a-days it is in no way differing from our common sh, and might therefore be as well classed under the dentals. The Arabio Persian س is always rendered in Sanskrit writing by ष but it is also found in pure Sindhi words, as ڳڙھ ڳڙھu, lion etc. compare, Introduction § 5.

Peculiar to the Sindhi is ڄ, ڄ, j. It is now treated as a simple sound, but it has in most cases, as etymology proves, sprung from a double ڄج (= ڄڄ), and is still pro-

Originally it is, as ḡ, a double d, as may be still proved in most cases by etymology, e g ગડ, vadō, great, Prak. वडु, Sansk वड्, چوڊاڻو čōḍahā, the fourteenth, Prak. चौदहो. But the Sindhi, which is very fond of hard cerebral sounds, often employs this letter ḍ, where no original doubling of the cerebral has taken place, especially at the beginning of words, where the full stress of the voice can be laid upon it, as دڙو ḍolī, a kind of sedan chair, Prak. डौली, Sansk डौली (compare Introd. §. 6 4). The simple cerebral ḍ has been thus nearly totally supplanted at the beginning of a noun by ḍ, and ḍ is only found in a few nouns, to distinguish them from others written else quite alike, as جهڙو ḍithō, obstinate, but ڇهڙو ḍitho, seam.

It has therefore been a great mistake of Capt. Stack, that he has not distinguished ड ḍ from ढ ḍ, and marked both sounds by the same diacritical dot (= ڙ), though he has been aware of their different pronunciation. A Sindhi will never confound ڙ ḍ with ڊ ḍ they are in his mouth thoroughly distinct from each other and have been differently marked already in the old Sindhi alphabet (viz. d = ڊ, and ḍ = ڙ). We were therefore compelled in this respect to deviate from Capt. Stack's Sanskrit alphabet, retaining for the simple cerebral d the original Sanskrit letter ड, and marking the sound of ḍ by a line beneath ड (= ढ), the dot beneath ड being reserved for some other sound, which we shall presently notice.

The cerebral ṛ, ڙ ṛ, and its aspirate ڙڙ, ڙ rh have sprung from the cerebral ḍ ḍ and ڙ ḍh respectively (see Introduction § 7, 2), as گرن گرن gurn, molasses, Sansk गुड, ڄڙڙو ḍriḥatā (ڄڙڙو) firmness, Sansk. दृढता. We have noticed already (l. c.), that by far the greatest number of words, in which r or rh is to be found, is

Peculiar to the Sindhi is the letter **ب**, **ڀ** **ḥ**, it is pronounced in the same way as **g** and **d**, being originally a double **b**, as **ٻا** **ba**, two, Sansk. **व** (= **vva** = **bba**, see Introduction § 15 *d a*) **کٻو** **kuḥō**, hump-backed (see Introd. § 13), **ڊابلو** **ḍabalu**, weak, Prāk. **दुबल**, Sansk. **दुर्बल**. In other nouns however an original doubling of **b** cannot be traced out, and the language seems to use **ب** **b** and **ڀ** **ḥ** quite arbitrarily, as **ٻاٻو** **bāḥō**, father, but, **ٻاٻو** **bāḥō**, father's brother, both nouns being derived from the Turkish **بابا** father.

The nasal of this class is **m**, but when preceding a letter of its own varga it is supplanted by simple **n** (or **anusvāra**), as in all the other rows, a **گ** **آڻبو** (**अण्बु**) **ambu**, a mango **گڻو** (**कुम्हार**) **kumbhāru**, a potter

§ 8

On the purely Arabic letters.

The Sindhi, as well as the Hindūstānī, has, in consequence of the forced introduction of the Islām, been considerably mixed up with Arabic elements, and though the vulgar pay no attention to the particular pronunciation of the genuine Arabic sounds, the original Arabic orthography has been generally adhered to.

Under the guttural class we find the letters **ع**, **ح**, **خ**, **غ**, **ق**, the Roman transcription of which we have conformed to the Standard alphabet, though these letters are somewhat differently pronounced in Sindhi. **ع**, which is in Arabic treated as a consonant, is generally ignored and only its accompanying vowel articulated, as **عقل** **ʿaqlu**, intelligence, is sounded **akula**. In the midst of a word **ع** is either passed unnoticed (i. e. only the respective vowel is uttered) as **عنما** (**عنما**) **namata** (properly

corresponding dentals, ط t is sounded like common t, and ص s like z, ظ ʒ and ض z likewise as z. The Hindūs on the other hand pronounce ط and ض like j, and render these letters promiscuously according to their actual pronunciation, which is frequently done by the Musalmāns likewise, especially the unlearned

The Arabic letters, which figure under the dental row, viz. س s, ʒ ʒ, and ز z (the two latter of which are also common to the Persian) are pronounced in Sindh (and India generally) as follows س like s, ʒ and ز like z, whereas the Hindūs pronounce these two latter consonants like j and render them also accordingly by ज, which is not unfrequently done by the Moslems also

The Arabic and Persian ف f is sounded by the Musalmāns as f, but by the Hindūs as ph, and rendered in their writings by फ़

§ 4

II. The Sindhi vowel system.

We next subjoin a tabular survey of the Sindhi vowel system

1) Simple vowels

ا,	آ	اِ	اِي	اُ	اُو
अ,	आ	इ	ई	उ	ऊ
ā,	ā	i (o)	ī	u	ū
		ए	ओ		
		ē	ō		

2) Diphthongs

ऐ	औ
ai	au

as best he could. But as the distinction of *ī* from *ē* and *ū* from *ō* is somewhat difficult for a beginner, especially a European, and for the right understanding of the language very important, we have contrived to distinguish *ē* from *ī* by a perpendicular line, as کِی *kī*, some, کِی *kī*, somewhat and *ō* from *ū* by placing the sign — above, as تُوں *tū*, from-on, تُوں *tū*, thou. In prints, destined for the use of natives, these distinctions may be dispensed with as more or less superfluous, but in prints, intended for the use of Europeans I have no doubt they will prove very serviceable and clear away many a stumbling block.

In Arabic writing the short vowels *a*, *i*, *u* are not expressed in the body of the consonants, but by mere marks, placed above or beneath the consonant, after which they are to be sounded, if the consonant happen to be an aspirate, the vowel mark is placed on the accessory ع. The mark for *a* is —, and is called فَتْحَة *fathah* (in Persian زَکَر *zabar*) the mark for *i* is ِ, and is called کَسْرَة *kasrah* (in Persian زَیْر *zēr*, pronounced in India *zēr*), the mark for *u* is ُ, and is called ضَمَّة *zammah* (in Persian پِش *plā*, pronounced in India *pā*) a *g* فَا نَ *fana*, فِی *fini*, فُی *fanu*. But if a noun commence with a short vowel, *ā* (alif) must serve as base for the these vowels, the vowels themselves being considered only as auxiliary signs for the consonants, as اَنَا *ana*, اِنِ *ini*, اُوں *unu*. In Arabic initial *ā* is in these cases always provided with hamzah, as اُنْ, اِیْ, اُوْ, but in Hindūstānī it is dispensed with, to which practice we shall also adhere in Sindhi.

The three long vowels *ā*, *ī*, *ū* are expressed in the body of the consonants by the letters ا, ی, و, with the addition of the respective vowel points in this case

2) The diphthongs ai and au.

The diphthongs ai and au are expressed in Arabic by a preceding fatlah and u following quiescent ي or و, which should be provided in this case with jazm, to prevent mistakes, as اَیْترُ aitrū, spinning wheel بَیْراکِمِ bairāgī, an ascetic, اَیْطِهْ, aitho, impure, حَودَقَارِیْ cau dhārī, round about. At the end of a noun no diphthong is admissible in Sindhi, compare Introduction, § 1, 2

3) The nasalized vowels or Anusvāra

We have noticed already, that the simple dental n (ن) is now used in Sindhi before the letters of any varṇa indiscriminately, which in Sanskrit writing is commonly expressed not by the dental न, but by the sign called Anusvāra (ं) e. g. कङ्गल (कं॥लु) kangālu (properly kangālu) poor, गंज (गं॥जो) ganjo, scold headed, नन्धो (नं॥हो) nandhō, small, रंठु (रं॥ठु) randu, path. बंभ (बं॥भ) bāmbha, hag

But besides this full nasal the Sindhi also uses the proper Anusvāra, which only communicates to the respective vowel a nasalizing touch, very extensively, and as both, full n and the nasalizing touch, which is communicated to a vowel, are expressed in Sanskrit writing by Anusvāra, and in Hindūstānī by the dental n (ن), some confusion necessarily arises from this practice, to obviate which the following remarks should be carefully attended to

a) Anusvāra (or ن) preceding another consonant must always be pronounced as a full nasal, if the vowel of the syllable be short, as पंथु, पं॥धु pandhu, journey but if Anusvāra precede 'h in a short syllable, it is always to be pronounced as such, i. e. only a slight nasalizing touch is thereby communicated to the vowel,

word must needs end in a vowel (which however may be nasalized)

d) Anusvāra, placed between two vowels, be they short or long, always retains its proper nasalizing sound, as **آئیں** āī, and **مانیں** mānu, to measure **آئیں** āī, I, **کائنیں** kānī, it has been done by them (compare Introduction § 4)

The same holds good with reference to Anusvāra, following a diphthong (see Introduction § 1, 2), as **رائیں** rāisō, merriment (= rāusō), **مائیٹ** māitha, madder (= māitha)

In the Romanized transcription, which we shall add throughout this grammar, the two different sounds of Anusvāra are rendered in this way, that the sound of full n is always expressed by n, whereas the nasalizing touch, which is communicated to a vowel by Anusvāra, is marked by the sign = placed above it, as, **آنت** = antu, but **آئیں** = āī.

We have already adverted to the great difficulties, under which the Hindūstānī labours to mark the original sound of Anusvāra, as it has only one n (and thus the dental n) at its disposal. The difficulty is already great in Hindūstānī, and still greater in Sindhi, which is so much addicted to the use of nasalized vowels. In addition to what has been stated already, we beg to turn the attention of the student, as far as the Hindūstānī characters are concerned, to the following points

Final **ن** has always the sound of Anusvāra proper (see under c) and need therefore not perplex the student, as **مَارْهُن** mārḥū, man **زَالْن** zālū, women, **اِکْن** ikn, from this place, **تِکْن** tikn, from that place.

Anusvāra, separating two short or long vowels (see under d) is rendered by **و**, and can be recognized as

a consonant denotes, that the consonant thus marked is not moved by a vowel, as **جِلَا** *vel-hō*, idle **مَرْد** *mar-du*, man **سَرِی** *sar gu*, heaven. In old Sindhi writings the use of *jazm* is hardly to be met with, as they preferred to provide such a mute letter with *kasrah*, the sound of which was hardly heard in pronunciation, as **مَرِد** *marī du*, instead of **مَرْد** *mar-dn*, and served quite the purposes of *jazm*. We cannot adopt this system, as in many cases it will give rise to confusion and misconceptions.

3) The sign **ـَـ** (**تَـ** *tašdid*) corroboration, placed above a consonant denotes, that the letter in question is to be doubled. In the old Sindhi writings the *tašdid* is hardly ever to be met with, as they were in the habit to express even an originally double letter by its simple base, e g **کَم** *kamu*, business, instead of **کَمَم** *kammu*. It is now used only in such instances, where the doubling of a consonant is rendered necessary in order to distinguish two in other respects identical words, as **اُن** *una*, by him, and **اُنن** *nuna*, wool.

4) The sign **ـِـ** (**هَمْزَة** *hamzah*, i. e. *punctum*) is used in the midst and at the end of words as a vicarious base for *!* when two vowels, short or long, meet in a word, the second vowel must be supported by the base **ی**, furnished with *hamzah*, e g **پِی** *piu*, father **جِی** *jue*, the den of an animal **هِنَرِی** *hīara*, now **جِنِی** *jūa*, louse **قَامِی** *qu imu*, standing **بھائِرِی** *bhaura*, brothers **جِی** *jī u*, life **کُو** *kuo*, rat **گھائِرِی** *ghā ū*, wounding **اِی** *a f*, a goal etc.

A final short vowel, preceded by *ā*, *ū*, *o* is usually supported by the sign *hamzah* alone, as **بھائی** *bha n*, brother

SECTION I

THE FORMATION OF THEMES IN SINDHI.

Chapter I

The termination of Sindhi nouns.

§ 6

In the formation of themes the relative position, which the Sindhi holds to the Sanskrit Prākṛit on the one side, and to its modern sister tongues on the other side, is most clearly delineated.

The peculiarity of the Sindhi, and at the same time the great advantage, which it possesses over the kindred idioms consists therein, that every noun, substantive, adjective, pronoun, participle and infinitive ends in a vowel. By this vocalic termination the Sindhi has preserved a flexibility, and at the same time a sonorousness, of which the other modern vernaculars are completely destitute.

After what has been remarked on the nature of the diphthongs in Sindhi (see Introduction § 1), it may be easily gathered, that no Sindhi noun can end in a diphthong. A Sindhi noun may therefore end in a, i(e), u, ā, ī, ū, ō no noun ever ends in ē, and those, which seem to do so, are not in the Nominative, but in the inflected case. A final vowel may also be nasalized, as ماڙھڻ mārhū, man, ڇوٽھو cōtho, the fourth پري pri, friend, which is especially the case, if a word terminate in a long vowel, but this constitutes, after what we have said on the nature of Anu svāra, no exception to the general rule.

In the formation of themes the Sindhi has in the main followed the course pointed out by the Prākṛit, but it has created many new formations, independent and irrespective of the Prākṛit. The levelling process

a) such nouns, as end in Prakrit in o (= Sanskrit final *ञ*), as *نار* *nara*, a man, Prāk. *نارو*, Sansk. *नर*, *گھارو* *gharu*, house, Prāk. *ڀرو* (Sansk. *गृह*), *ڪم* *kamu*, business, Prāk. *ڪمڻو*, Sansk. *कर्मन्*. To this class belongs also a number of adjectives (though the majority of them has retained the termination o), as *تالو* *talū*, hidden *اچارو* *aچارو*, imperishable *اٽو* *āṭu*, careless. Most of the adjectives, borrowed from the Arabic or Persian, assume this termination, as *تمام* *tamāmu*, whole *غريب* *garību*, poor etc.

b) such nouns, as end originally in u, as *و*, *vau*, wind (Sansk. *वायु* *n* *مدو* *madu*, liquor, Sansk. *मधु*) *n*.

c) such nouns, as end in Sanskrit in *tā* (crude form *tṛ*), Prāk. *ā* (by elision of *t*), or which add in Prakrit the termination *āro*, as *پيءُ* *piu*, father, Sansk. *पिता* Prāk. *پيڻ*, *بھائو* *bhāu*, brother, Sansk. *भ्राता*, Prāk. already *भादु* (in Sindhi again with elision of *d*) *بھاترو* *bhatāru*, husband, Prāk. *भत्तारो*, Sansk. *भर्ता* (see Varar V, 31)

2) Feminine themes in u

These are, comparatively speaking few in number to this class belong such nouns, as end in Sanskrit in u, and are feminine as *چيز* *f* thing, Sansk. *वस्तु*, *دھنو* *dhenū* a milk-cow, Sansk. *धेनु*, or such, as have shortened *ū* to *u*, as *ساس* *sasu*, mother in law, Sansk. *श्वश्रू*, *وچ* *vijū*, lightening, Prāk. *विज्जू* Sansk. *विद्युत्*

In a few themes original *ā* has been shortened to *u*, the Sindhi following herein the levelling process no

goldsmith (Sansk. सुवर्णकार), on the other hand لَهَارُ
lñhāru, blacksmith (Sansk. लोहकार)

In some instances the language has made use of these two different terminations to derive words of somewhat different meanings from one and the same base, as حُورُ ħūrū, powder, filings, and حُورُ ħūru, ndj powdered (both from the Sansk. पूर्य), رَاسٌ mathō, the head, and مَاسُ māthu, the top (both from the Sansk. मत्स्य n.)

We may however lay down some rules, by which the Sindhi seems to have been guided in retaining the original Prākṛit termination ō

1) Adjectives, derived directly from the Sanskrit-Prākṛit, have on the whole retained the ending ō, as چَنُڪو ĉanō, good (Sansk. चङ्ग), چَٽُڪو miṭhō, sweet (Sansk. मिष्ट), کَٽارُ khāro, bitter (bnt کَٽارُ khāru a. m. potash, both being derived from the Sansk. कटि), رُڪھُ rukhō, hard (Sansk. रुक्) In many nouns though both terminations are allowed as اَدھارُ adharō or اَدھارُ adharu, helpless, ڀڏھارُ ڀڏharō or ڀڏھارُ ڀڏharu, wretched اَبھارُ abharō or اَبھارُ abharu, poor

Adjectives derived by secondary affixes from other themes generally retain the termination ō, as جاڻِڪو ja tikō, relating to a Jaṭ (جَٽ), وڻِڪو vānikō, belonging to a Vānyō (وَڻِي), راسِڪو rasikō, juicy (from رَس) کَٽانديرو khāndirō, patient (from کَٽاندي) Excepted are the affixes ڀان (Prāk. ڀانتي, Sansk. ڀان), as ڏاڻاڻ dayāvānu, com passionate, آڻ (آڻي), as ڏاڻو dayālu, the same as ڏاڻاڻ, آر (آري), when forming substantives, as دھانارُ dhanāru, herdaman, whereas the affix آرو generally forms adjectives, as ساڳھارُ saghārō, strong (from سگھ)

the termination ō. As the Gujarātī has preserved the neuter, it forms a regular neuter ending in **उं** ū from masc. themes in ō, as **कुतले** a dog (in general), but **कुतले** a male dog. This neuter termination we consider identical with the Sindhī vocalic termination n, with the only difference, that Annavāra, as the sign of the neuter, has been added.

In Marāṭhī, Hindi and Panjābī, final ō of the Sindhī and Gujarātī has been changed to ā. The Panjābī and Hindi (Hindustānī) have lost the neuter, but the Marāṭhī, which has preserved it, forms from the masc. termination ā a regular neuter ending in **ं** ō (**ं**), which is in its origin nothing else but another masc. termination with the addition of final Annavāra, just as in Gujarātī (compare on this point: Lassen, *Institut. linguæ Prāk.* p. 420, 14) e. g. **केले** n. a plantain, Hindi **केले** m, **काले**, inf. (properly a neuter verbal noun, as in Sanskrit), Sindhī **کران** karann (m.), Hindi **कान** karn (m.), Gujarātī **કાવ્ય** (n.), as in Marāṭhī.

In Bangalī the termination ā (= ō of the Sindhī) is only to be met with in a few nouns, as **গাধা**, ass, **ঘোড়া**, horse etc. (nouns like **পিতা**, **কর্তা**, do not come properly under this head, as they are Sansk. Nominatives); as a masc. termination of adjectives ā is unknown in Bangalī.

III. The termination ū (masc. and fem.)

Nouns ending in ū correspond generally to the Sanskrit-Prākṛit termination u, which in Prākṛit is lengthened in the Nom. Sing. to ū those nouns, which end already in Sanskrit ū, retain this termination unaltered in Sindhī. Some feminine nouns, ending in ū, shorten their final ū again to u, adding at the same time one of the feminine terminations i (e) or a e. g. **سائے** sāi, upright (Prāk. **साउ**, Nom. Sing. **साउ**, Sansk. **सायु**), Hindi **सायू** or **सायु** **تارو** tārū m. palate, Sansk. **तालु** n. (Hindi **तालू**) **بھو** bhū f. earth (or **بھو** bhu), Sansk. **भू** m. **جڑ** jū f. louse (or **جڑی** jū), Sansk. **यूक** (with **चि**

A few adjectives end likewise in u (or ū) as دُتَا
dūtā, liberal تَالَا tūla, exhausted etc.

V The termination ā.

The vocalic ending ā is shortened from the preceding fem. termination ū, just as u has been shortened from o. To this class belong in Sindhi

1) such nouns, as end in Sanskrit and Prākṛit in a, as جُ ت jubha, tongue, Prāk. जीहा, Sansk. जिह्वा, نُبْه nūha (besides نَبْه) daughter-in law, Sansk. सुधा, دُھ dūha (besides دُھِي), daughter, Prāk. धीदा or धीसा, سَين sa ina, sign, Sansk. सञ्ज्ञा, مِین minā, marrow, Sansk. मज्जा. Further a great quantity of nouns, the formation of which is peculiar to the Sindhi, and which may be derived from every verbal root. This formation corresponds exactly to the Sanskrit affix अद् (ā), which is added to the verbal root, to form fem. nouns, as Sanskrit भिदा, breaking, from भिद् etc. In Sindhi the derivation of such nouns from verbs is quite general, and the language acquires thereby a great facility to form verbal nouns, as حَوْكْه ḥokha, investigation, Infin. چَوَكْهَس (root حَوْكْه), گُڊ گُڊا, pounding, Inf. کُڊَس (root کُڊ) The Sindhi always falls back on the Prākṛit, especially in such nouns, as differ already from the Sanskrit, by dropping either a final consonant in Prakṛit or affixing a new vocalic ending, as آيس آيس, blessing, Prāk. आसिस, Sansk. आसिस्.

2) The feminines of such adjectives as end in the masc. in u, as کُڙه kubha, fem. of کُڙه kubhu, un- fortunate سَڃَان sūjāna, fem. of سَڃَان, well knowing

Only a very small number of adjectives ends originally in ā, which remain unchanged in gender, num-

earth, Sindhī زَمِينِ zamīna Hindūst. مِلک (f) property, Sindhī مِلک milka. In a few nouns the gender has been changed, as Hindūst. کِتَاب kitāb (fem.), Sindhī کِتَاب kitābu, masc.

VI. The termination I. (masc. et fem.)

Themes in I are in Sindhī of both genders they are either masculine or feminine.

1) Masc. themes ending in I.

The termination I in masc. nouns corresponds

a) To the Sansk. affix I (= in), as دھرمی dharṁī, religious (Sansk. धर्मिन्), Nom. Sing धर्मी, سَرامی svamī, lord (Sansk. स्वामिन्), ہاتھی hāthī, elephant (Sansk. हस्तिन्)

b) To the Sansk. affix ika (इक = क), by eliding k and lengthening i to I, a g ہاری harī, a peasant, Sansk. हारिक), اڑھی ōthī, a camel-rider (from اٹھ camel) تھکری thēkrī, a seller of earthen ware (from گُر earthen ware)

c) To the Sansk. adjectival affix य y, by changing य to I, as پری pri, friend, Sansk. मित्र, ابھائی abhāgī, unfortunate, Sansk. अभाय

d) To the Sansk. affix ईय Iya, by eliding य, as ہندی Hindī, Indian سندی Sindhī, relating to Sindh. With this class coincide all the Persian and Arabic adjectives, formed by the so called ياءِ ياب or y of relation, as فارسی fārsī, Persian عربی arabī, Arabico زخمی zaxmī, wounded.

e) To Sanskrit masc. crudes, ending in i, wh

from masculine themes. In Sindhi this termination is used to derive feminines from masc. bases ending in *ō* and *u*, as *بهالی* *bhālī*, fem. good, from the masc. base *بهالو* *bhālō*, *گولی* *gōlī*, a slave-girl, from *گولو* *gōlō* a slave *ہالی* *hālī*, *ہامبھانی*, the daughter or wife of a *ہامہن* or Brāhman

c) The fem. termination *ī* is frequently applied to express littleness, smallness, neatness, as *کائی* *kaī*, a small knife, from *کاتو* *kātu*, a large knife *مائی* *māī*, a small jar, from *ماتو* *mātō*, a large jar etc.

d) The fem. affix *ī*, which corresponds to the Sansk. abstract affix *ī*, derives abstract nouns from adjectives and substantives, as *چوری* *čōrī*, theft, from *چور* *čoru*, a thief, *بهالی* *bhālī*, goodness, from *بهالو* *bhālō*, good, *دوستی* *dōstī*, friendship, from *دوستو* *dōstu*, friend.

VII. The termination *ī* (ē) fem. (m)

The ending *ī*, which, with a few exceptions, denotes fem. nouns, corresponds to the Sanskrit Prākṛit termination *ī* in others again it has been shortened from *ī*, in the same way, as final *a* from *ā* e. g. *بندھ* *bndhe*, intelligence, Sansk. *बुद्धि*, *मत* *mato*, opinion, Sansk. *मति*, *نار* *nāre*, woman, Sansk. *नारी*

The termination *ī* (o) is generally used to derive feminines from adjectives and substantives ending in *u* as *اعثو* *ačō*, thoughtless, masc. *سدھو* *sa dharo*, stont, masc. *گدھ* *gadaho*, a jenny-ass, from *گدھو* *gadhō* a jack-ass *پریو* *parīo*, a washerwoman from *پریو* *parīo* a washerman.

In some few nouns the original gender has been changed, as *آگی* *āgī*, fire (fem.), Prāk. *अग्नि* (m),

Chapter II.

Primary themes.

§ 7

With reference to the formation of themes the Sindhi conforms on the whole to the system of the Prākṛit, inasmuch as Prākṛit themes are directly received into the Sindhi with such modifications, as are peculiar to the Sindhi but besides this the Sindhi has set up new formations of themes, whereby the inherited stock of vocables, be they of Ārian or non Ārian origin, is peculiarly remodelled. As regards the themes taken directly from the Prākṛit we must refer to the Sindhi system of sounds in our Introduction, which alone can give the necessary clue as to the origin or derivation of a theme from the Prākṛit in the following we shall only treat of those themes, which have been formed either by modifying the old inherited stock, or by new rules altogether, irrespective of the Prākṛit. Nouns of Arabic or Persian origin we shall exclude from our present investigation, as they have nothing in common with the genuine Sindhi forms, but are intruders, without which the Sindhi may well exist they partake so far of the general laws of the formation of themes, that a vocalic termination is affixed to them, according to their respective gender, to render them susceptible of inflexion.

We shall divide the Sindhi formation of themes after the precedent of the Sanskrit into two classes, viz that of primary and secondary themes, that is, such themes, as are directly derived from verbal roots, and such as are derived from primary nouns, by means of affixes.

or without prolonging the root-vowel the same is the case in Sindhi, where the root-vowel either remains unchanged, or is prolonged E. g

مَرُکُ marku, boast, Inf. مَرُکُنُ to boast.

لَاهُ lahu, descent, Inf. لَاهُنُ to descent.

بھَرُ bhōru, crumb, Inf. بھَرُنُ to crumble.

پھَرُ phēru, turn, Inf. پھَرُنُ to turn (v n)

d) Themes in ō are identical with those in u, both terminations interchanging very frequently (see § 6, I. II.)

گھَٹَ ghato, deficiency, Inf. گھَٹُنُ to decrease

حَازَہُ cārḥō, increase, Inf. حَازُنُ to rise.

جھَگَرُ jhagirō, quarrel, Inf. جھَگَرُنُ to quarrel

دَکھَارُ dēkhārō, showing, Inf. دَکھَارُنُ to show

The masc. termination o is occasionally exchanged for the fem. termination i, with some slight alteration of meaning, as

حَازَہِ cārḥi, ascent, Inf. حَازِ to ascend

دَکھَارِ dēkhārī, showing

2) Themes in anu, anō, anī, ane.

a) Themes in anu coincide in Sindhi with the form of the Infinitive, which, according to the testimony of the old Prākṛit grammarians, has already been the case in the Apabhraṃsha dialect, the Infinitive of which terminated in अण् (compare Lassen, *Institut. ling. Prāk.* p. 469, 5)

The old Sanskrit Infinitive in तुम् (the Latin *supinum*) has been lost in the modern vernaculars (the Gujarātī Infinitive, which ends in तु , is properly a neuter Gerundive, and the Bangālī infinitive, which ends in ते , is a past participle, used as a verbal noun) and

c) More frequently than the termination *anō*, the feminine ending *anī* is used in Sindhi, serving at the same time to express smallness, neatness etc. of a state or action

چَڙِي *čavanī*, saying, Inf حَوُ to say

هَلِي *halanī*, going, gait (comely), Inf هَل to go

بھَرِي *bharanī*, embroidery, Inf بھَر to fill

وَدھِي *vadhanī*, carpentering, Inf وَدھ to cut.

Occasionally the termination *anī* is shortened to *an* (*anē*), as

گھَنِي *gēhane*, swallowing (besides گھَنِي), Inf گھَن to swallow

The affix *anī* (or *inī*) joined to roots of causal verbs, signifies expense for, wages for, as

کھَنَانِي *khanānī*, expense for carrying or lifting up (porterage), Inf کھَنَان to cause to carry

چَارَانِي *čārānī*, expense for grazing cattle, Inf چَار to cause to graze.

دھُوارِي *dhuārānī*, expense for washing, Inf دھُوار to cause to wash.

3) Themes in *ti*.

This affix corresponds to the Sansk. affix *ति*, by which abstract nouns are derived from verbal roots, besides those, which are taken over directly from the Sanskrit. The junction vowel in Sindhi is *ā*, as

کھَپِي *khapate*, expense, Inf کھَپ to spend.

وَنِي *vanate*, pleasure, Inf وَن to please (act.).

آوِي جَآوِي *āvate jāvate*, income, expense (literally coming, going) as Infinitives they are not used in Sindhi, but in Hindi.

which in Sanskrit forms nouns of agency, but in Sindhi also abstract nouns, as

دَارِکُو darikō, quarrelling, Inf. دَارِکُ to quarrel.

پِٹِکُو pitikō, beating the forehead, Inf. پِٹِ to strike one's head in grief.

§ 9

II. Formation of appellatives and attributives.

7) Themes in ḍ

This affix corresponds to the Sansk. affix *ञि* (final *क्* being commonly elided in Sindhi), and forms attributives from verbal roots, which imply habitual action or possession. The root-vowel, if it be short, must be prolonged, as in Sanskrit e. g.

وَادِہُو vādhō, carpenter, Inf. وَادِہُ to cut.

چِرُو čirō, sawyer, Inf. چِرِ to split.

ڈِہُو ḍōho, diver, Inf. ڈِہُ to dive.

گِہُرُو ghōrō, soaker, Inf. گِہُرِ to seek.

In some few instances the full Sansk. affix has been preserved, as

گائِکِ gāikī singer, Inf. گائِکُ to sing

8) Themes in ū

This affix corresponds to the Sansk. affix *ऊ* (final *क्* being elided in Sindhi and *u* lengthened) and forms verbal adjectives or attributives, implying a habitual or characteristical action or state. The root-vowel, if short, is commonly prolonged before the accession of this affix as

وَادِہُو vādhū, increasing, Inf. وَادِہُ to increase.

تَارُو tāru, a swimmer, Inf. تَارِ to swim.

وِرِہُو vērhu, a quarrelsome person, Inf. وِرِہُ to quarrel.

ٿڌو, ٿڌو (irreg), Imper ٿيڻي, Inf ٿيڻ to become

Note We advert to the fact, that all the other dialects have dropped the nasal in the Prak affix अर्ण; the Panjābī has preserved it in a few forms, as hundā, being, jāndā, going, but in the regular present participle the affix is always dā, with change of the tenuis into the media, just as in Sindhī. In Gujarātī the present participle ends in tū, as: લેಖતી lakhtō, writing in Hindī (Hindūst.) in tā, as: लिखता, hotā, being etc. Hindūī tu, as: लिखत lkh tn, writing. The Marāṭhī has formed two present participial affixes from the Sanskrit affix अर्ण; one in tā, corresponding to the Hindī form, as: लिहिता, writing, with which affix the terminations of the substantive verb असि coalesce into the forms tō, tōs etc. the other in at or it. The Bangālī has discontinued the use of the present participle (with the exception of a few Sanskrit participles ending in at) and only employs the same in conjunction with the substantive verb āchī, as dekhtechī, I am seeing; but dekhtē is by no means to be confounded with the Infinitive, as it is commonly represented in Bangālī grammars, it is the Locative form of dekht, and signifies literally: I am in seeing (the Locative of the present participle is similarly used in Sindhī and Hindī)

11) Themes in āru, arū, āro

These affixes correspond to the Sansk affix अर्ण, and form in Sindhī verbal nouns, which imply a habitual action or occupation. Their number is not very considerable as

گھوڑارو ghōrārō, } a pedlar, Inf. گھوڑن to seek.
گھوڑارو ghōrārū, }

پوڄارو pūjāro, a worshipper, Inf پوڄن to worship

پٺنارو pīnārō, a cotton carder, Inf پٺن to card
cotton

پٺنارو pōnaru, a beggar, Inf پٺن to beg

Sanskrit affix **अनीय**, by which the futuro passive participle is formed in Sanskrit. Thus in Sindhi a Gerundive may be derived from every transitive verb by means of this affix, as

मारि *marinō*, one who is to be beaten, Inf. **मारि** to beat.

दिनु *dianō*, what is to be given, Inf. **दिनु** to give.

धुनु *dhuanō*, what is to be washed, Inf. **धुनु** to wash.

रथनु *rathanō*, what is to be taken, Inf. **रथनु** to take.

In the same way a Gerundive is derived from causal verbs, as

वारिनु *varānō*, what ought to be returned, Inf. **वारिनु** to return (act)

धुवनिनु *dhuvānīnō*, what ought to be caused to wash, Inf. **धुवनिनु** to cause to wash.

Note In Hindi and Hindustāni the Gerundive coincides with the Infinitive, with this difference, that the Gerundive is properly a masc. substantive, and therefore only a Gerund; very rarely the Infinitive is employed as a Gerundive proper (i. e. futuro passive participle), agreeing with its governing noun in gender, as in Sindhi. The Panjabi on the other hand quite agrees with the Sindhi in this respect, using the Infinitive as a regular Gerundive, agreeing with the governing noun in gender, number and case, like an adjective. The Marāṭhī forms the Gerundive by the affix **अवा** (**आवी**, **आवे**), which corresponds to the Sansk. affix **तव्य**, Prāk. **तव**, in Marāṭhī **त** has been elided and in its place 'a' lengthened, as: **करावा** *śakendus*, **मोडावा** *dirumpendus*. In a similar way the Gerundive is formed in Gujarāṭī by the affix **अवो** (= **तव**) as: **लेखवो** *scribendus*. In Bangālī occurs no proper formation of a Gerundive, but the Infinitive (in distinction from the verbal noun) is generally employed to express the idea of a Gerund, like in Hindi, as: *amāka jāitā hai, mibi cundam est*; but many original Gerundive forms are borrowed directly from the Sanskrit, as *kar tavya* etc., the affix *anīya* is also in use.

also occasionally to be met with, is only a variation of to (i having been lengthened to ī), as

سَوَاتِ sāvatō, straightness, from سَوَاتِ sāo, straight.

غَاتِ ghatī, deficiency, from غَاتِ ghato, deficient.

Note The affix ī is also used in Hindūstānī, as كَمِي deficiency, from كَم

5) Themes in āno or āino. (f.)

These affixes form a numerous class of abstract nouns from adjectives implying colour or some other inherent quality. They correspond to the Sanskrit affix इमान्, which forms abstract masc. nouns. In Prākṛit the termination इन् may already be lengthened to इय (cf. Var V, 47), in Sindhī म (m) has been elided, which is rather uncommon, and a feminine termination substituted for the masculine, the i of imān has been dropped = āno, whereas in the form āino i has been inserted after ā, to render the a' more prominent. E. g.

آحَانِ āchāno, whiteness, from آچَ achō, white.

وِڪِرَانِ vīkarāno, breadth, from وِڪَرِ vīkarō, broad

وَادَانِ vādāno, greatness, from وَدِ vado, great.

The affix āno (āino) is very often exchanged for the affix āī (see 2), and with many nouns both affixes are promiscuously used, as کَارَانِ or کَارَانِ blackness

Note In Hindī and Hindūstānī the affix mā (= इमान्) is rarely used, and no longer as a masculine; e. g. : गरिमā, f, importance. In Gujarātī the affix āp is used (as neuter) e. g. : آڌاپ depth, from آڌاپ doop; the Marāṭhī and Bangālī have preserved the original Sansk. termination mā (as masc.). In Panjābī, as in Gujarātī, the form āp (m.) is used, as: نچاپ, m, height, from نچā, high

6) Themes in pō, pā, pāī, pī panu, panō tanu ātu.

These affixes form a very numerous class of abstract nouns from substantives and adjectives. We can see in

§ 10

II. Formation of appellatives, attributives and possessives.

9) Themes in I.

This affix, which in Sindhi and the kindred idioms is so frequently employed, has sprung from three different sources

a) The affix I, corresponding to the Sanskrit affix इक.

This affix forms attributives and appellatives of various significations, the root-vowel is generally lengthened before the addition of this affix, i. e. 'a' becomes ā, 'i' ē, 'u' ō, e. g.

اڙهي ōthī, a camel rider, from اٺھ uthu, camel.

ٻاکري bākri, a seller of vegetables, from بکړ bakaru, vegetables.

ٺهڪري ṭhēkri, a seller of earthen-ware, from ٺهڪر ṭhēkaru, earthen ware.

b) The affix I, corresponding to the Sansk affix ईय, इय.

This affix denotes in all the modern vernaculars descent or relationship. Before its addition to a noun a final short vowel is dropped, long ū is shortened to u, and ō is changed to ā. In some instances final short u (shortened from ō) is changed to ā (= ō) and thus preserved, e. g.

سندھي sindhi, of Sindh, from سindh f. sindhu, the country of Sindh.

ھندي hinduī, relating to a Hindū, from ھندū hindū, a Hindū.

لاري lārī,
 لاري لاري lārī, } of Lār, from لار m. laru, Lower Sindh.

in some nouns the first vowel is lengthened at the same time a. g

هَانُو hanū, injurious, from هَانِ hañi, injury

وَرُو verū, revengeful, from وَرِ veru, enmity

جَهَاطِرُو çhāpirū, a mountaineer, from جَهَاطِر çhāpiru, a range of hills.

بَاكُورُو bakkurū, a man of Bakhar, from بَاكُ bakharu, a town of upper Sindh.

12) Themes in āū.

The affix āū is identical with the preceding, the only difference being that the final vowel of the theme is lengthened before the affix ā (fin. u = a = ā)

دَهَرْمَاطُو dharmāū, religious, from دَهَرْمُ dharmu, religion

سَرْمَاطُو śarmāū, bashful, from, سَرْمَ śarmu, shame, modesty

13) Themes in āo

The affix āō is already so much corrupted, that its origin is scarcely recognisable it corresponds to the Sanskrit affix मय, which forms adjectives, denoting "made of, consisting of" The labial m has been elided in this affix as well as in the abstract affix झङ्, and a has been lengthened in compensation thereof The semi vowel y has likewise disappeared, āō = āyo the final Anusvāra is altogether euphonic and more or less optional a. g

هَاندِرَاطُو hañdrauo, made of هَاندِرَ hañdra, turmeric

جَامْبَهَاطُو jāmbhāuo, made of جَامْبَهو jāmbho a kind of oil-seed

لَوَهَاطُو lōhāuo, made of لَوَه lohū, iron

14) Themes in ō

This affix corresponds to the Sanskrit affix य it

Some of these formations, with the affix *alu* or *alō*, are used in a substantive sense, their original possessive signification being more or less lost, as

گھاریآلو gharyālu, } a Gong, literally containing or
گھاریآلو gharyālo, } expressing the hour (گھیری)
دالو dālu, candlestick literally having a light (دالو).

جھریآلو jhuralō, cloudiness, literally containing clouds
(جھری)

16) Themes in *iro* and *ilō*, or *ērō* and *elo*

These affixes correspond to the Sansk. ईर and ईल and form attributives, signifying habit, quality or intensity, *ēro* and *ēlo* have sprung from the Prākṛit affix *illa* (Var IV, 25) o g

کھاندیری khāndhīro, patient, from کھاندھے khāndhe, patience.

ہاٹھیلو hathīlo, obstinate, from ہاٹھو hathu, obstinacy

چھاییری chhavērō, } shadowy, from چھائو chhāva, shade.
چھاییلو chhāvēlō, }

تھریلو tharēlō, of the Thar, having the custom of the Thar or desert.

چمیلو čamēlō, leathern, from چم čamu, leather

17) Themes in *irn*

This affix corresponds to the Sansk. affix र् (with the union-vowel *i*) and forms attributives and appellatives as well as possessive nouns, a final vowel, short or long, is always dropped before the addition of this affix, a. g

سندھیر sandhīru, a house breaker, from سندھ sandhe, a hole in a wall.

20) Themes in āitō

This affix is identical with the preceding in derivation and signification, the only difference being that final ō, n and a are changed before it to ā, as

وَارَاتِو vāratō, adj., at the right time, from وَارِو vārō, time.

سَجْهَاتِو sajhātō, adj., opportune, from سَجْه sajhu, opportunity

وَاتَاتِو vātātō, having a road, from وَآتِ vāta, a road

21) Themes in ru and lu.

a) The affix ru corresponds to the Sansk. diminutive affix ॠ, and is affixed to adjectives and participles present, with some slight variation of the original meaning when added to adjectives the root vowel is now and then lengthened. Final 'u' and ō are changed to a before the addition of this affix, i remains unaltered.

كَهَابَرُ khābaru, left-handed, from كَهَابُ khābō, left.

سَاجَرُ sājaru, right-handed, from سَاجُ sājō, right.

كَهَسَرُ khasaru, sterile, from كَهَسُ khasu, not fully developed.

كَآچِو kāchīro, of the province of Kāch, from كَآچِ kachi, a Kāchī.

لِکْهَآدَرُ likhandaru, a writer, from لِکْهَآدِ part. pres. writing

b) The affix lu is identical with the affix ru (r [r] = l) and turns preterite participles into simple adjectives it is seldom found with adjectives, the signification of which it does not change materially

وَالُ vialu, lost, from وَآو vāo, gone, lost.

دِثَالُ dithalu, seen, from دِثِو dithō, seen.

24) Themes in iko

This affix corresponds to the Sansk. affix क (in Sindhi with the addition of the union vowel i) and forms adjectives, denoting relation, quality etc. A final vowel, short or long, is dropped before this affix final ū alone is shortened to u and takes the union-vowel a instead of i, e. g

واپاريکڙو vāpāriko, mercantile, from واپار vāpāru, trade.

وانیکو vānikō, relating to a واني vanyō or shopkeeper

هاریکو hārikō, relating to a هاري hārī or peasant.

مروکو miruako, brutal, from مړ mirū, a wild beast.

25) Themes in ičō or ečō

These affixes have sprung from the Sansk. affix ईक, and form adjectives denoting descent or origin. In Sindhi ī has been lengthened to i or even to ē, and the guttural k has been exchanged for the palatal č. The final vowel, short or long, is always cast off before these affixes e. g

گوتھيچو gōthēčō, of the same village, from گوتھ gōthu, village.

پاريچو pārēčō, of the same quarter, from پار pāro, quarter

پاريچو pārēčō, of the opposite side, from پار adv., opposite.

ويرھيچو vērhīčō, of the jungle, from ويرھ vērhe, jungle.

26) Themes in ōkō

This affix, which is added only to nouns or adverbs, denoting time, is identical with the affix क, the union vowel ō is peculiar and not to be met with elsewhere, every final vowel, short or long, is dropped before it e. g

In a few nouns a short root vowel is lengthened, as

حاندراڻو candrāṇo,	} moonlight, from حَمْدُرُ cāndru,
حاندراڻُ candrāṇu,	
چاندڙو cāndrāṇō,	
	moon.

28) Thomas in ānō (āmko)

a) This affix is identical with the preceding, but the union vowel has been exchanged for ū in signification there is no difference o. g

سَٿڙو sēṭhūnō, of a Seth, from سَٿو sēṭho, a whole-sale merchant.

اُڻو vātūnō, oral, from وَاٺ vāṭu, mouth.

اڱو āḡūnō, preceding, from اڱي āḡu, front.

ڪاڻهو kālhūnō, of yester (— day or night), from ڪاڻه kālha, yesterday.

To the affix ānō the affix kō (ikō) may be super added, without altering the signification in any way, as

اڱوڪو āḡūnikō, the same as اڱو āḡūno

b) There is another affix āno, which is joined to numerals, identical in form with the preceding, but of different origin. It is derived from the Sansk. noun गुण (quality), with elision of g in Sindhi and prolongation of ū. In Panjābī both forms, guṇā and anā, are in use, so that there cannot remain any doubt about its derivation¹⁾ It forms adjectives from numerals, signifying having such a quality, or manifold, as

هڪو hēkūnō, single (having a single quality), from هڪ hēku, one.

پنڇو panjūnō, quintuple, from پنڇ panja, five.

سَوو saūnō, hundredfold, from سَو saū, hundred.

1) Compare also the Persian گانه, as: دُو گانه twofold etc.

forms adjectives, denoting "to be full of", to be provided with", as union-vowel ā has been inserted, as

واریاسر vāryāsō, sandy, from واری vārī, sand

مَوَاسُ mavāsu, full of pride, from مَو mau, pride.

33) Themes in hāru or hārō

This affix is in Sindhi and in the cognate dialects added to verbal nouns (i. e. the Infinitive), it forms a kind of participle, which is commonly used as a substantive noun. In Marāṭhī it forms the participle future, as it implies at the same time the notion of some future act or state in Sindhi too it is now and then used in a future sense. It is to be noted though, that the Marāṭhī affix is not थि॥, as commonly shown in Marāṭhī grammars, but थि॥, a like mistake is generally to be met with in Gujarāṭī grammars, where it is stated to be नार. In Marāṭhī and Gujarāṭī the form of the affix is clearly enough थि॥, corresponding to the Sansk. adjective थि॥, making, doing, with elision of क. In Sindhi, Hindi and Panjābī it is hār, which form is to be explained in this way, that initial क has been originally aspirated by the following र (which is very frequently the case in Sindhi), and then elided, leaving h (see Introd. § 8). In Sindhi the form hāru, hārō, is only added to the Infinitive, in other themes the original form kāru has been retained unaltered, a. g.

سِرَجَانَهَارُ sirjanahāru, the creator, Inf. سِرَجَن to create.

لِکھَانَهَارُ likhanahāru, a writer, or one, who is about to write, Inf. لِکھَن to write.

34) Themes in kāru, karu

The original adjective form kāru (in Sindhi also shortened karu) is also (but rarely) in use it forms adjectives and attributives from substantives as union vowel ā is inserted

87) Themes in yō

The affix yō, corresponding to the Sansk affix य, forms adjectives from substantives, as

بہاگرو bhāgyō, fortunate, from بھاگ bhāgu, fortune
luck.

وکیو vikevikhyō, a grumbling person, from وکرو
vikevike, grumbling

جیو joyo, effeminate, from جو (جوہ) Joe, wife.

Chapter IV

Formation of Diminutives

§ 11

The Sindhi evinces a great facility in forming different kinds of Diminutives it surpasses in this respect all the kindred dialects, being able to derive diminutives from any substantive, adjective or even participle.

The one method, to express the idea of a diminutive, is, to substitute the feminine termination for the masculine, the feminine expressing generally smallness, littleness, nicety, as کات katu, m a large knife, کاتی kātī, fem. a small knife (cf. § 5, VI, 2, c)

An old diminutive formation has been preserved in a few struggling words, ending in otu (otro) or otu (oto) the same formation is still current in the Pašto (otai, ūtai), where diminutives are regularly derived by means of this affix. The origin of this diminutive affix is rather uncertain e. g. Sindhi

بھوٹی buhotī, a small fire, from بھو bāhe, fire
جَامُوتَرُ jāmotru, the headman of a village (literally a

undergo the following changes before the addition of the affix *rō* (*rī*)

- 1) Final *u* (m.) is changed to *a'* or *'i*, with the exception of fem. nouns ending in *'u*, which remain unaltered.
- 2) In the same way final *o* is changed to *'a* or *'i*
- 3) Final *'a* remains unaltered.
- 4) Final *i* remains unaltered or passes (for euphony's sake) into *a'*
- 5) Final *i* and *ū* are shortened with a subsounding *a'* (as union vowel)

Final 'u

پندھڙو *pandharō*, a short journey, from پندھ *pandhu*, journey

ھٽڙي *hatarī*, a small shop, from ھٽ *hatu*, shop

جندڙو *jindurō*, short life, from جند *jindu*, life, fem

ڇڙي *vijurī*, a small flash of lightening, from ڇ *viju*, fem., lightening

Final ō

ھٽڙو *hīarō* heart (endearing), from ھٽو *hīō*, heart.

بھڙو *bhōlurō*, a small monkey, from بھڙو *bholō*, monkey

ٿڌڙو *thōrurō*, } very little, from ٿڌ *thorō*, little.
ٿڌڙڙو *thōrērurō*, } extremely little.

Final a

ڏھڙي *dharī*, a little daughter, from ڏھڙي *dhaa*, daughter

Final i

اڪھڙي *akharī*, a small eye, from اڪھ *akhe*, eye.

ڳالھڙي *gālhārī*, a short word, from ڳالھ *gālhe*, word.

سَبَوَجْهَر sabōjho, intelligent.

رُؤْ saputrō, having a son

II. Nouns compounded with a substantive, adjective or numeral.

The Sindhī generally follows in the formation of its compound nouns the rules of the Sanskrit, though the compounds cannot be formed in Sindhī in the same unlimited number, as in Sanskrit, the want of case-inflections offering an essential obstacle. No compound can be formed from more than two nouns, a noun compounded of three words is a linguistic impossibility in Sindhī, as in such a compound all idea of coordination or subordination would be completely lost. We shall consider the compounds current in Sindhī under the received Sanskrit appellations.

- 1) So-called Tatpuruṣa compounds, or conjunction of two nouns, of which the former stands in a case-relation with the latter

These compounds are rarely used in common conversation, but more extensively in poetical compositions. The former of the two nouns, which is dependent on the latter, must consequently be placed in the Formative, to express thereby its grammatical dependency. In reference to the method of writing these compounds there is no fixed rule: some of them, in which the idea of unity prevails so much, that they are considered as one word, are joined in writing accordingly, others again, in which the conjunction is more loose, are written separately, e. g.

اُتَرِ وَا utara vāu, north wind.

گھَرِ دھَلِی ghara-dhānī, master of the house.

مَٹھِ کھَاڑ mathē-khāū, torturer, literally eating one's head

ٻڌڻ vathu puḍa, f, hurry, literally taking (ٻڌڻ) arriving (ٻڌڻ)

ڏاڏو ڏاڏو ḍāḍo ḍhāḍo, very good, very well.

ماتا ساتا mata sata, exchange (ماتا and ساتا, both signifying exchange).

ڳاڙو ڳاڙو ḡaṛo ḡaṛo, less or more.

جھرو جھرو jhuru phuru, rainy weather (جھرو cloudiness, drop).

آڃ آڃ aju subāḥ, in a day or two literally to-day, to-morrow

ٻاڪا ٻاڪا baka ḡaka, prattle ٻاڪا talking, chatting, ٻاڪا being a meaningless alliteration.

But more frequently than by aggregation the Sindhi joins two nouns by inserting the Persian copula *o* (frequently nasalized = o), the final vowel of the preceding noun is dropped before it and both words are joined into one and written accordingly in some instances though the final vowel of the preceding noun keeps its place before *o*. These compounds are *Dvandvas* in a grammatical sense, only the latter noun being subject to the laws of inflexion.

راتوڏيھ ratōḍiḥ, night and day

ھندھوھندھو handhohandhu, every place.

راتو راتو ratō-ō-ratō, every night night by night.

پاروپار parōpare, kind by kind = every kind.

The conjunction may also be effected by the Persian copulative particle *ā*, in the same way as by *o* thus *ā* too is very frequently nasalized in Sindhi = *ā* the final vowel of the preceding word always disappears before *ā* or *ā* as

بَیْپَاهَرِی bīpaharī, midday, compounded of بَی bī, two
and تَقَرِی, a watch of three hours.

بَیْهَرِی bīhare, a pair of water wheels.

حَومَاسُŋ canmasō, a space of four months = the rainy
season.

حَوْرَوَکُو čauvato, a place, where four roads meet, li-
terally having four roads.

پَنجَاسْمُنِی panjasmūnī, washing of the five parts of the
body (= head, two hands, two feet).

بَارَهْمَنَاسِ barahmānāsī, a year = a twelvemonth.

5) The so-called Bahuvrīhis, or relative com-
pounds.

This class of compounds, denoting possession or
relation, which again comprises all the four preceding
classes, by changing them into adjectives, is still very
numerous in Sindhi, for either original Bahuvrīhi com-
pounds are borrowed directly from the Sanskrit, or now
compounds are formed according to the same principles,
which are laid down in Sanskrit. The final noun re-
ceives generally the adjectival affix ŋ (see § 10, 14),
in such compounds, as are taken directly from the Per-
sian, the final noun may remain unchanged, its relative
signification having been fixed already in Persian.

a) Bahuvrīhi formations from Tatpurnā
compounds.

رَتَوَرَنُوŋ rata varanō, having the colour of blood.

مَٹھِ مَٹھِ matha muhō, haughty from مَٹھِ top, and مَٹھِ
(= مَٹھِ) mouth.

پَٹَارِٹھِ petārthī, glutton from پَٹِ petu, belly, and

اَرِٹھِ arthī, having an object, having the belly for
one's object.

terminations admit of no exceptions, others are common to both masculine and feminine nouns.

The termination *o* is masculine without any exception, the termination *ā* is feminine without any exception, all the other terminations contain more or less exceptions.

1) The termination *u*

The termination '*u*' is, according to its origin, generally masculine but as original Sanskrit Prākṛit themes, ending in '*u*' and being of the feminine gender, have been mixed up with it, a number of nouns have retained the feminine gender. In some of them an original feminine termination has been dropped and *u* substituted in its place, whereas the gender of the noun has been preserved, in others again no reason can be detected, why they have been treated as feminines in Sindhi, the masculine gender having been retained in the cognate dialects some few of them are of unknown origin, on which we cannot venture any conjecture.

As a general rule we may state, that, abstracted from the termination, all nouns are feminine, which imply a female being, as ماء *mau*, mother, دیتی *dlu*, daughter, نھ *nūhu*, daughter in law, ساس *sasu*, mother-in-law, بھین *bhenu*, sister, دھین *dhenn*, milk cow, گھٹ *gū*, cow with some of them the feminine termination *a* is also in use, as دیتی *dlua*, نھ *nūha*, بھین *bhūna*.

The following is a list of nouns ending in *n*, which are feminine

- ح *aju*, f., to-day Sansk. अद्य, adv., Hindi अद्य, adv
 انس *ansu*, f., offspring, Sansk. अंस, m. Hindi अंस, m
 انگ *ngu*, or آنکھ *anghu*, f., a rent, tear origin unknown.

shortened from the Sansk **जरी**, m, Hindūstānī **جر** jer (Greek **γῆρα**). In Hindūstānī the gender of **جر** seems to be doubtful, for Shakespear is silent about it, in Hindi it is considered masculine (Thompson, Hindi Dictionary).

جندو jindu, f, life, borrowed from the Panjābī, where it is likewise fem.

جو ja n, f, sealing wax, origin unknown

جوکار jaukhāru, f, a salt, used in medicine compounded of **جو** barley, and **کار**, which see.

جھل jhīln, f, name of a plant (*Indigofera pauciflora*) origin unknown.

چ čupn, f, or **چ** čupn, silence taken from the Hindi, in which it is fem.

جل čīlu, f, name of a vegetable, origin unknown

جو ča n, f, a jewellers weight origin unknown.

چار čhāru, f, ashes, originally identical with **کار**, Sansk **कार**.

چهل čhilu, f, bark, peel Sansk. **चक्षि** or **चक्षी**, the original fem. termination **ी** (i) has been lost in this noun, but the gender retained, besides **چهل** the form **چهل** is also in use.

چيز čizu, f, thing taken from the Hindūstānī (Persian) where it is fem.

دهان dhātū, f, root metal. Sansk **धातु**, m. Hindi **धातु** or **धातु**, m, but used as fem. in the sense of semen virile.

دود daḍhn, f, ringworm, Sansk **दुग्ध**, m., Hindi **दुग्ध**, m.

نم numn, f., the numb tree Sansk. निम्बूक, m., Hindi

नीम्बू or लीम्बू, m.

, نَاحِثَ nahatharu, f., whitlow, from نَاحِ nahu, nail and
فَاحِ, which see.

فَاحِ, vathn, f., thung Sansk. वस्तु, n Hindi वस्तु, f

فَاحِ, vathn, f., seizure Sansk. वृत्ति (election), the as-
piration of th has been effected by r

فَاحِ, vijn, f., lightening Sansk. विद्युत्, f., Pruk. विज्जू, f

فَاحِ, vira-u, f., allowance, ration Sansk. वर्तिन, n, stu-
pulated pay

وَسْ visu, } f., world Sansk. विषय, m. Hindi विषय, m.
وَسْ visu, }

وَسْ vasa u, f., a cultivated place, Sansk. root वर्धित,
provided with rain (and therefore cultivated)

وَكْ vikhu, } f., poison, Sansk. विष, n., Hindi विस्
وَكْ vihu, } or विस्, m.

وَسْ vansu, f., lineago Sansk. वंश, m Hindi वंस, m.

فَحْ hanju, } f., a wild goose, Sansk. हंस, m., Hindi
فَحْ hanjhu, } हंस, m. (see Introd. § 11, 2)

هِنْدُ hindu, f., India originally an Arabic Persian word,
derived from the province nearest to the Persians,
i. e. सिन्धु (by change of s into h) Hindūstānī
هِنْدُ, m.

هِنْدُ lunu, f., assa footida Sansk. हिङ्गु, m., Hindi
हिङ्गु or हीङ्गु or हिङ्गु, m

Under this head we must class all the imitative
sounds, which end in u, and which are considered fe

رور rū ru, f., imitative sound, the hum of a spinning wheel.

كوكū kū, f., imitative sound, by which a dog is called.

گاو gāu, f., cow, the same as گون

لū lū, f., small hair on the limbs (also لى lūa)

Sansk. लोमन्, n., Hindī लोम, m.

وہو vahū, f., daughter-in law, Sansk. वधू, Hindī बहू

3) The termination ā

The termination ā comprises, according to its origin, as we have seen, mostly feminine nouns, there are however a few masculine nouns, ending in ā, the gender of which is, in most cases, already fixed by the signification of the noun itself, or by the language, from which the noun in question is taken such exceptions are

رāja, rājā, prince, Sansk. Nom. राजा, m.

لālā, lālā, master lord Hindī लाला

کرتā, kartā, the agent (in grammar) Sansk. Nom. कर्ता

آتما ātma, soul Sansk. Nom. आत्मा, m.

مāxūlā, māxūlā, melancholy, Arab Hindūstānī, masc.

دēvatā, dēvatā, Deity Hindī देवता, f Sanskrit देवता, f.

4) The termination ī

The termination ī is, as stated already, divided between masculine and feminine nouns, yet so, that the feminine prevail considerably in number All nouns denoting a male being (man or beast) are of course masculine, whereas nouns, denoting a female being, inanimate objects or abstract qualities are femi

5) The termination ı (ē)

The termination ı (ē) is, with that of ā, the regular feminine ending in Sindhi. There are however a few masculine nouns, ending in ı, which are mostly borrowed from foreign languages. As in conformity with the Sindhi laws of sound no word can end in a silent consonant, the quick and hardly perceptible sound ı (ē) has been added to some words, which end originally in a silent consonant, to render them susceptible of inflexion to some foreign nouns too, which end in ā, the short vowel ı has been added, for enphony's sake, which however may interchange with u in some cases.

أَحْمَد ahmade, Nom. prop

خُدَا xudā, God (Pers.)

خَزِيزَة xizire, Nom. prop. of a fabulous prophet.

رَا, rā-e (or اء), prince, Hindi राइ.

سَوْتِه, sōthe, a Hindū wholesale merchant Hindi.

قَيسَر qaisare, Caesar

In some few instances original final ē of the Sanskrit has been preserved, without having been lengthened, as is usually the case in Sindhi, as

پَتِي pa-e, lord (also پَتِي patī), Sansk. पति

وَر viraspate, the planet Jupiter, Sansk. वृहस्पति

هَر hare, Viṣṇu Sansk हरि, Hindi हरि or हरि

In others again original ı has been (contrary to the usual rule) shortened to ı, as

كَهَر kehare lion, or كَهَر kēsare, Sansk. केसरी

كُو kue, street, besides كُو kūtī, Pers

سَهَام sahiā, helper, besides سَهَائِي sahiī.

Others again are to be taken as Bahuvrīhi com-

گاڙو ga ū, cow

ڏانڊو ḍāṇḍu, ox.

مڙه mēhe, a female buffalo

ساڻ sāṇu, a male buffalo

falo

From other masc. bases the Sindhi forms regularly a feminine, as far as this is admissible, some nouns are only extant in the feminine, the masculine being out of place or having disappeared from the language.

1) Formation of the Feminine from masc. nouns in 'u'

From substantives ending in 'u' the Sindhi forms the Feminine by changing u' into I or Ī (ḍ), with adjectives the termination ī (e) or 'n' may be optionally used. In the case of the substantives the use of the termination Ī or 'ī' (e) is more or less optional, but in some of them one or the other is preferred.

ڇوڪري ḥōkari, } girl, from ڇوڪرو ḥōkaru, boy
ڇوڪري ḥōkari, }

گداهه gadāha, jenny-ass, from گداهو gadāhu, jack-ass.

پرتي partī, washerwoman, from ڀرت ڀartu, washerman

ڏهرو dhira or ڏهرو dhire, firm, from ڏهرو dhira, adj. m.

Besides this common formation of the feminine another method of forming the same by means of the affixes nī, nī, ānī, ānī, is in use, which are however only added to nouns denoting human beings, castes, occupations etc. very rarely to names of animals or to adjectives.

All these affixes correspond to the Sansk. affix आनी (= न, see Bopp, Compar. Gram. § 840), as इन्द्राणी the wife of Indra etc. In Sindhi the original affix ānī (with change of the dental to the cerebral) has either been preserved, or ā (see Bopp sub loco) has again

3) Formation of the Feminine from masculine nouns in ū.

Masc. nouns ending in ū form the feminine by the affixes nī or nī, with the union-vowel i, by which final ū is dislodged. Final ū may also be shortened to n, which serves at the same time as union vowel, o g

ہندلی hindulī,	} the wife (or female) of a ہندو, Hindū.
ہندین hindine,	
or	
ہندلی hindulī	}
ہندن hindun	

The affixes ānī or ānī are also in use, before the addition of which final ū is always shortened to n, as

ہندتائی hindutānī,	} a Hindū female.
ہندتائن hindutāne,	

4) Formation of the Feminine from masculine nouns in ī and y.

From masc. nouns ending in ī and 'ī' (e) the feminine is formed by means of the affixes nī, nī or ānī, final ī is shortened to i, and serves thus as union-vowel, as

کورلی kōrīnī,	} the wife (female) of a کوری kōrī,
کورین kōrine,	
کوریاں kōryānī,	
سٹھلی sēthulī,	} the wife (female) of a سٹھ sēthe,
سٹھین sēthine,	
سٹھیاں sēthyānī,	

Notes. The cognate dialects form the feminine from masc. nouns in the same way as the Sindhi, by changing either the

The Bangālī stands nearest to the Sanskrit with regard to the formation of the feminine, it substitutes the fem terminations *ī* or *ī* for those of the masculine, as: *tanyā*, daughter, from *teya*, son; *putrī*, daughter, from *putra*, son. Adjectives or nouns of agency, ending in *ka* (a being quiescent) form their feminine always in *kā*, as: *kārikā*, song, from *kāra*, m, *gāyikā*, a female singer, from *gāyaka*, a male singer. Nouns in *i* (= in) form their feminine by the affix *nī*, as: *hattinī*, a female elephant, from *hatti*, a male elephant; likewise *patnī*, mistress, from *pati*, master. Also the use of the affix *āṇī* or *āṇī* is strictly in accordance with Sanskrit practice, as: *āṇī*, the wife of an *āṇī*.

We find thus, that all the north-Indian vernaculars of Sanskrit origin fully agree in the formation of the feminine.

preceded by any other vowel, but short 'a', the insertion of v is optional, as گھاۛ ghāu, a wound, Plur گھاۛ ghāva or گھاۛ ghāa, wounds ديوُ dīu, a god, Plur ديوُ deva or ديوُ dēa, gods but when a long vowel, preceding final ū, is nasalized, the insertion of v becomes necessary, as:

تھاۛ thāu, a dish Plur تھاۛ thava, dishes.

The following two nouns form their Nom. Plural in an irregular way

بھاء bhāu, brother, Plur بھائۛ bhāura or بھائۛ bhāuru, brothers.

پۛ piu, father, Plur پۛ piura, fathers.

Both these Plurals point back to the Prākṛit forms भ्रातृ (Nom. Sing भ्रातॄ) and पितॄ (Nom. Sing पितॄ), and are therefore, properly speaking, not irregular (cf. Varar V, 85)

Annotation We have already noticed (§ 5, I), that the Sindhī termination ū is shortened from the Prākṛit ॄ; in Prākṛit nouns ending in ॄ form their Plural in ॄ, which has been shortened in Sindhī to ū.

The cognate idioms agree with the Sindhī in this respect. In Hindī and Hindūstānī, this class of nouns, having already dropped the terminating short vowel in the Singular, throw the same off in the Plural likewise, i. e. they remain unaltered in the Plural. The same is the case in Marāṭhī and Panjābī the Gujarāṭī alone adds the Plural termination ॄ.

b) Plural of feminine nouns ending in ū.

These nouns form their Plural by changing final ū into u, as

ٲٲٲ, vathu, a thing, Plur ٲٲٲ vathu, things, ٲٲٲ viju, lightning, Plur ٲٲٲ viju, lightnings.

The following nouns have, besides their regular Plural, also an irregular one, as

vowel, the insertion of *v* is optional, as **ڪُٺو** *kuṭh*, mouse, Plur **ڪُٺا** *kuṭhā* or **ڪُٺا** *kuvā*, **مڻو** *mṭh*, fisherman, Plur **مڻا** *mṭhā* or **مڻا** *mṭhvā*, **گهٽو** *ghāṭh*, a fish net, Plur **گهٽا** *ghāṭhā* or **گهٽا** *ghāṭhvā*.

We have repeatedly adverted to the fact, that the Prākṛit termination *ṭh* has in Sindhi either been shortened to 'u', or retained unaltered, the formation of the Plural of the latter description of nouns is quite in accordance with Prākṛit usage (Sing *ṭh*, Plur *ā*)

Annotation In the cognate idioms the masc. termination *ā* has been substituted instead of *ṭh*. In Hindī, Hindūstānī, Marāṭhī and Panjābī masc. nouns ending in *ā* commonly change the same in the Plural to *ā*, a Plural termination, which is already in use in the inferior old Prākṛit dialects (see: Lassen, *Instit. Ling. Prāk.* p. 480). The Gujarātī differs in this respect, as masc. nouns ending in *ṭh* add to the Plural termination *ā* the affix *ṭh*, as: *ṭhōkarṭh*, a ooy, Plur *ṭhōkarṭh-ṭh*; a similar formation of the Plural is already ascribed to the Māgadhī dialect of the Prākṛit; cf. Lassen, p. 839.

8) Nouns ending in *ū*, *ū*.

Nouns ending in *ū* or, as it is more common, in *u*, be they masc. or feminine, remain unchanged in the Plural, as **ڍڙو** *viṭhū*, m., scorpion, Plur **ڍڙو** *viṭhū*, **گاو** *gau*, fem., cow, Plur **گاو** *gau*, cows.

In Pālī, masc. themes ending in 'u', lengthen the same in the Nom. Plural to *ū*, as *bhikkhu*, a beggar, Plur *bhikkhū*, and such masc. themes, as end in *ū* in the Nom. Sing., remain unchanged in the Plural, as *abhiṭhū*, a chief, Plur *abhiṭhū* (contracted from *abhi-bhūvo*). In Prākṛit masc. themes ending in 'u' lengthen their final vowel always in the Nominative Sing., to which in the Nom. Plural the affix *ṭh* (= **𑀅𑀲𑀸**) is added, as *vāu*, wind, Nom. Sing. *vāu*, Nom. Plur *vāuṭh*, winds. This Plural affix *ṭh* may in Prāk. be again shortened to *u*, and in the modern dialects it is dropped altogether. In Sindhi *u* is usually nasalized = *ū*.

some masc. nouns, falling under this head, remain likewise unaltered in the Plural

5) Nouns ending in ā.

These nouns being all feminine, form their Plural by changing final 'a' either to ū (as in Lār) or to ā (as in Sirō), تَر tara, nostril, Plur تَرُون tarū or تَرَان tarā, nostrils.

These nouns have been, as noted already, shortened from Sanskrit-Prākṛit bases ending in ā, they either drop final a before the Plural increment u (= Prāk. o), or restore the original ā and drop the Plural increment o = u, nasalising at the same time the final long vowel.

Annotation This class of nouns is wanting in the cognate idioms, where final 'a' has become silent; e. g. Hindūstānī jībḥ, f, tongue, Plural jībḥ ē, the Plural being made up by the increment ē = Prāk. ō — Panjābī bāb, f, arm (Sindhi: بَاب bāba), Plur bābā; Marāṭhī jībḥ, f Plur similarly: jībḥā. The Gujarātī is consequent in adding simply the Plural increment ō to fem bases, ending in a quiescent consonant, as: sājḥ, f, evening, Plur sājḥō

6) Nouns ending in i (ī)

a) Masculine nouns ending in i remain unaltered in the Plural

بَلی bēli, a servant, Plur بَلی bēli, servants پری pri, friend, Plur پری pri, friends.

In Prākṛit masc. nouns ending in i form their Plural by adding the increment o, which has been shortened to u and then cast off altogether in Sindhi.

b) Feminine nouns ending in i add in the Plural the increment ū, shortening before this affix the preceding long i which may also, for euphony's sake, be changed to y as گولی golī, a slave-girl, Plur گولیں gōlīū, gōlyū, gōlyū نِہائی nīhāī (or nīhāī), a potter's kiln, Plur نِہایوں nīhāyū.

Annotation. In Hindī and Hindustānī, as stated already, final 'i' has been dropped, and such nouns, as end in Sindhī in 'a or 'i, use there one common Plural termination, viz.: ے. In Gujarātī and Panjābī final 'i' has likewise disappeared in most cases, and ے and ے are respectively added as Plural terminations. In Marāṭhī fem bases ending in 'i' remain either unchanged in the Plural or have final 'i' lengthened to ī. The lengthening of final 'i' in the Plural is more in accordance with Pāli and Prākṛit usage (a. g. Pāli: ratti, night, Plur. ratti or rattiyo; Prāk. ratti-ō or ratti n). Masc. bases ending in 'i' remain similarly either unaltered in the Plural, or (according to some Pandits) lengthen the same to ī (as in Pāli and Prākṛit).

II. Formation of cases, case affixes.

§ 16

Properly speaking there is no longer a declension in Sindhī, nor in any of the modern languages of the Arian stock, there are only a few remnants of the ancient Sanskrit, Pāli and Prākṛit case-inflections, all the other cases being made up by means of case-affixes or postpositions.¹⁾

If we compare the modern Arian dialects with the Pāli and Prākṛit, we perceive at once the great deterioration, the modern idioms have undergone in this respect for while the Pāli and Prākṛit have as yet preserved all the cases of the Sanskrit, with the exception of the Dative, which has already become scarce in Pāli and has been discarded altogether in Prākṛit, its functions being shifted to the Genitive, the modern idioms have lost nearly all power of inflexion and substituted in lieu of flexional increments regular adverbs, which we generally term postpositions. The same process we can notice in the modern Romanic tongues, where after the loss of the Latin declensional inflections, prepositions have been substituted to make up for the lost cases.

1) In poetry postpositions may also be placed before the noun, they govern as the rhythm may require.

case, the Accusative being now throughout identical with the Nominative. If we find therefore generally stated in European grammars, that the postposition کھی *khe*, or کو *ko* in Hindūstānī serves to denote also the Accusative case, we have, in the strictly grammatical sense of the word, to repudiate such an idea. Who shall see under the Dative case, what the origin of that postposition is, and that will satisfactorily explain the syntactical peculiarities of the modern Indian tongues, which use such and similar postpositions, where we use either the Dative or the Accusative.

3) The Instrumentalis is not distinguished by any case-affix or postposition in Sindhī, but differs from the Nominative Sing only by the change of the final vowel (where such a change is admissible). The Instrumentalis is in the Singular and Plural identical with the Formative (which see further on). From thence it would follow, that the Instrumentalis is originally the Genitive, which may be rendered very probable by the Instrumentalis of the Plural.

Annotation. The Hindī and Hindūstānī use as Instrumental case affix *nē*. In Hindūī (see Garcin de Tassy, *Recherches de la langue Hindouī*, 26, 99) we meet further the affixes *nē*, *nē*, *ni* and *na*, and in the Plural (*a*)*n* or *nē*, *nē*, *ni* as in the Singular. In Panjābī we find the instrumental affix *naī*, or *na*, or only *i*, or the Formative is promiscuously used for the Instrumentalis, just as in Sindhī. In Gujarātī we meet with *ē* as Instrumental affix. The Marāṭhī uses for the Instrumentalis Sing the affix *nē*, and for the Plural *nī*. As to the origin of these various instrumental affixes there can hardly be a doubt. The Sansk. instrumental case inflexion of the Singular *nā*, *na* (see Bopp, *Comp. Gram.* I, § 158) has been used as a separate adverb in Hindūstānī and Panjābī (not in Marāṭhī, where it coalesces with the noun as a regular inflexion), or even been abbreviated to *ī* or *ū* (*n* being originally only a euphonic addition to the instrumental affix *ā*), as partly in Panjābī and in Gujarātī. In the Instrumentalis Plur the Marāṭhī uses also (besides *nī*) the affix *hī*, corresponding to the Prāk. Plur instrumental affix हि or हि; see Lassen, p. 810. In Bau

stock." If this case sign *kā* or *kū* then be the clearest and most important analogy between the North Indian vernaculars and the Dravidian tongues, we shall see presently, that there will be no analogy whatever between them, though at the first sight the identity of both seems to be past any doubt. In the first instance the fact speaks already very strongly against such a supposition, that the Marāṭhī, which is the closest neighbour to the Dravidian tongues, has repudiated the use of *khā*, *kā* or *kū*, and employed a Dative-affix, the origin of which we hope to fix past controversy. We shall further see, that the Gujarātī and Panjābī have also made up for the Dative case by postpositions, borrowed from the Sanskrit, without the slightest reference to the Dravidian languages, and we may therefore reasonably expect the same fact from the remaining Arian dialects. It would certainly be wonderful, if those Arian dialects, which border immediately on the Dravidian idioms, should have warded off any Dravidian influence on their inflexional method, whereas those more to the north should have been "deeply tinged with Scythian characteristics." Fortunately we are able to show, that such an assumption is not only gratuitous, but irreconcilable with the origin of the above mentioned Dative-affixes.

We derive the Sindhī *khā*, the Bangālī *ku*, from the Sanskrit Locative कृते, 'for the sake of', 'on account of', 'as regards'. This will at once account for the aspiration of *k* in Sindhī; for this is not done by chance, but by a strict rule (see *Introduct.* § 1, c, note) so Bangālī *r* does not exercise such an influence on the aspiration of a preceding or following consonant, and therefore we have simply *kā*. The Sanskrit form कृते becomes in Prakrit first किते, then (by the regular elision of *t*) किए and contracted *kā*, and in Sindhī, by reason of the elided *r*, *khā*. The Hindī and Hindūstānī form of this adverb *ko* we derive in the same way from the Sansk. कृतं which is used adverbially with the same signification as the Locative कृते. In Prakrit already, and still more so in the modern dialects, the neuter has been merged into the masculine we have therefore first कितो, thence कियो, and contracted *kā*. We can thus satisfactorily account for the various forms: *khā*, *kā* or *kā*. That the proposed derivation of these adverbs does not rest on a mere fancy, is further proved by the Sindhī particle *rā*, 'without', which is derived in the same way from the Sansk. Locative कृते, Prakrit रिते = रिए, and thence contracted

lae, 'on account of', 'for the sake of', 'for', Hindūstani لى لى, both of which are derived from the Sansk root ला (ल) to give (Sindhi لائى laiyu, to apply). This seems to me to be borne out by the modern Persian Dative Accusative particle ل, rā, which as yet is very scantily used in the old Parsi, and which, according to Spiegel's Parsi grammar (p 50) does not denote properly a Dative case, but originally signifies 'for the sake of', 'on account of'. The same particle we find also in the Pastū, ل lah, which corresponds to the modern Persian particle ل — In Bangālī we meet also (besides ke) especially in poetical language a Dative affix re, which I do not hesitate to identify with the Marāṭhī ला and the Hindūstani li.

In Gujarātī the Dative affix is ne, which we identify with the Sansk preposition नि, Greek τε, Latin in. The Panjābī uses as Dative affix nā, in which we likewise recognise the Sansk. preposition अन्, 'toward', 'to'.

5) The Ablative case is formed in Sindhi by the affix ان ā, which is always connected with the base itself and never written separately. The Sindhi shows itself thus fully conscious of the origin of this case-termination, which corresponds exactly to the Pali Prākṛit Ablative case termination ā, which originates from the Sanskrit ablative अद् by the omission of final t (see JASSON p 352, 304) in Sindhi the final long vowel has again been nasalized, as in so many other instances. In the Singular final u, o, a are dropped before the affix ā, as گھراں gharā, from a house, nom. گھر gharu, a house داراں darā, out of a defile, nom. در darō زبانā, from the tongue, nom. زبان zabana, tongue. These nouns, which end in the Singular in ī (i) and ū (u), shorten the same before the affix ā, as نوڙاں noṛā, from a rope, nom. نوڙي nōṛī, a rope ميراں mīruā, from a wild beast, nom. مړو mirū, a wild beast.

ūn and hūn, occasionally also tūn. In Bangālī and Panjābī we find the Ablative affix *tō* (though in Panjābī a regular Ablative termination *ō* is also to be met with), which has sprung from the Prākṛit Ablative termination *तो* *tō* similar to it is the Gujarātī Ablative affix *thī*, which has been aspirated. In Hindī we find also *thī*, but most in use is *sū*, apparently identical with the Prākṛit Genitive termination *हे* (see Lassen p. 462).

6) The Sanskrit Genitive-case termination *स्य*, in Pālī and Prākṛit *स्स* *ss*, has been lost in all the modern tongues, with the exception of the Bangālī, where *ss* has been hardened to *r*. All the other dialects have taken to a new way of forming the Genitive, of which we find already some traces in the old Vedic language: the noun, which ought to be placed in the Genitive case, is changed into an adjective by an adjective affix, and thence follows, as a matter of course, that this so-called Genitive, which is really and truly an adjective, must agree in gender, number and case with its governing noun as all other adjectives.

The Sindhī employs for this purpose the affix *جو* *jō* (fem. *جی* *jī*), corresponding to the common adjective affix *kō* (= Sansk. क), with transition of the tenuis (*ō*=*k*) in to the media (*j*), very likely to establish thereby some distinction between these two originally identical affixes. In Sindhī this adjective affix *جو* *jō* is always written separately, whereas the common adjective affix *ko* is joined to the base, as in Sanskrit (see §. 10, 24), it follows always the Formative Sing or Plur of a noun, as *گھَر جو دھَلِی* *ghara jō dhanī*, the master of the house, *گھَرَن جو دھَلِی* *gharane jō dhanī* the master of the houses, *مُرسَ جی جو* *mursa jī jōe*, the wife of the man, *مُرسَی جوں جو* *mursane jū jōyī*, the wives of the men. In poetry *سندو* *sando* belonging to, is used quite in the same way, as *جو*, as

pressed by adverbial postpositions, though the Locative itself has not been altogether lost we find there the affix *i*, as in Marāṭhī, or *ē*, which are always joined to the base of a noun. In Gujarātī the Locative is either expressed by the affix *ō*, or by the help of postpositions. In Hindi and Hindūstānī the Locative, as a distinctive case, has been quite lost and must always be expressed by postpositions. Still some vestiges of it are lingering in the so-called participles absolute, as: *hōtē*, or with the emphatic *hī*, *hōtēhī*, in being. Some other idiomatic phrases, as *us din* اس دن, on that day etc point also to an original Locative.

8) The Vocative is expressed in Sindhī by prefixing one of the interjectional particles *o*, *hē*, *ho* or *yā*, and, when speaking to an inferior, *ro* (rom *rī*) or *aro* ¹⁾ The final vowel of a noun in the Vocative either undergoes a change or remains unaltered. In the Vocative Singular masc. nouns ending in *a* change the same to *ā*, as *ē mēhāra* ای مہار, o buffalo-keeper! nom *mēhāra* مہار those ending in *o* change the same to *ū*, as *ē sūmirā* ای سومرا, o Sūmirō! those ending in *ū*, *i*, *ī* remain unaltered, as *ē Punhū* ای پنہو, o Punhu! In the Vocative Plural nouns ending in 'u' (m.) have the termination *ō* or *ā*, as *ē yāro* ای یارو or *yāra* یارا, o friends! (nom. sing. *yār* یار) those ending in *ō* terminate in the Vocative Plur. in *ā*, *o* and *au*, as *ē mangatā* ای مانگاٹا, o beggars! or *mangatō* مانگاٹو, *mangatau* مانگاٹو (mangata n), Nom. Sing. *mangato* مانگاٹو those ending in *ū* (u) terminate in *ō* or *ā*, before which affixes the preceding *ū* (ū) must be shortened, as *ē vātāhū* ای واٹاھو, o travellers! Nom. Sing. *vātāhū* واٹاھو those ending in *i* terminate in the Plural

1) About the origin of *ro* *rī* *aro*, see Dr. Caldwell's *Comparative Grammar of the Dravidian languages* p. 440

the various cases are made up. The changes, which the final vowel of a noun undergoes before the accession of any adverbial postposition, are on the whole the same as those before any other affix. In Sindhi the postpositions do not coalesce with the noun itself, the language still being conscious of the fact, that it has to deal with original adverbs. We have hinted already, that the Formative is originally the Genitive it would be rather difficult, to prove this in reference to the Formative of the Singular, but that the Formative of the Plural originally represents the Genitive Plural, is borne out by the Prākṛit and the kindred modern idioms. In Prākṛit the Genitive Plural ends in *आय, ईय, उय*, in the Apabhraṃśa dialect *अह, ईह, उह*, thence the Sindhi Formative Plural *ā, ū, or na*.

Though the Formative be, in all likelihood, the Genitive of the Prākṛit, the adjectival affix *جو* has been added to it, to turn it into an adjective the modern idioms once having taken this course to supply the Genitive. From thence it was only a consequent step, to use the ancient Genitive as the base to which all the other declensional postpositions were added, i. e. the Genitive was turned into the Formative.

1) The Formative of nouns ending in *u*
(masc. and fem.)

a) Masculine nouns ending in *u* change final *u* in the Formative Sing to *a*, as *داس dāsu*, a slave, Form. *داس dāsa* *داس جو dāsa jo*, *داس کہی dāsa khē* etc. If final *u* be preceded by a short *a* the insertion of euphonic *v* becomes necessary, as *رو ra u*, a wood, Form. *رو rava* the same is the case, when final *u* is preceded by a long nasalised *ā*, as *ٹھانوَ thāu*, a dish, Form. *ٹھانوَ thāva*. But if final *u* be preceded by any other

b) Feminine nouns ending in *u* remain unaltered in the Formative Sing., as **ماء** *mau*, mother, Format **ماء جا** *mau jo* in the Formative Plural the long *u* of the Nom. Plur is shortened before the Format termination *-no*, as **وج** *viju* lightening, Nom Plur **وجن** *viju* l format. Plur *viju ne*.

Those fem nouns, which have besides their regular Plural, also an irregular one, derive their Formative Plur from either form, as **بھنی** *bhenu* sister, Nom Plur **بھنیاں** *bhenu* or **بھناریں** *bhenu* (**بھناریں** *bhenu*) Format Plur **بھنیاں** *bhenu* or **بھناریں** *bhenu*

2) The Formative of nouns ending in *o* (*o*)

Nouns ending in *o* change the same in the Formative Sing to *e*, as **ماتھو** *matho*, head Format **ماتھی** *mathi* If final *o* be preceded by *u* or *a*, a euphonic *v* may be inserted, as **دسو** *dao*, the glare of the sun, Format **دسی** *dae* or **دوی** *davō* **ناو** *nao*, felt, l format **نای** *nāe* or **نای** *navō* if *o* be preceded by any other vowel, no insertion of euphonic *v* takes place, as **دسو** *dao*, lamp, Format **دسی** *dic* **حوتو** *cuō*, perfumed oil, Format **حوتی** *cuē* If a noun end in a nasalized *o* (= *ō*), the Anusvāra is retained in the Formative, as **نانس** *nao*, the ninth, Format **نانتس** *naō*

If *o* be preceded by *y*, it is commonly dropped in the Formative, as

پورھو *porhiyo* (or *porhio*), labour, Form **پورھی** *porhiō*

روپو *rūpayo*, rupee, Format **روپی** *rūpāē*

of the Nomin. Plural ā-ū) in u ne, as آگنوں agnū
 one also راجاں, rājān, masc.

5) The Formative of nouns ending in a

Nouns ending in a' remain unchanged in the Formative Sing, as کَما kama, a beam, Formative Plur they terminate (according to their Nom Plural) either in u (ع) or u no as کامی khami کامی kame, کامی kāmune

G) The Formative of nouns ending in l (i)

a) Masc. nouns ending in i change the same in the Formative Sing to i a, as مَالِي mali n gardener, formative مَالِي māliha. Those nouns, which have final i nasalized (= i), retain the Anusvara in the Formative, as پَرِس pri, friend, format. پَرِنِ prīn. The Formative Plural ends either in i ā (ya), i ē (ye), or in i ne in no (vano), in ne (vane) as مَالِينَ mālin māliha مَالَيْن mālino مَالِيْن mālino

b) Feminine nouns ending in i change the same likewise in the Formative Sing to i a, as **توپى** *topi*, a hat, **Format.** **توپا** *topa* the Formative Plural also quite agrees with that of the masc. nouns, as **توپان** *topan*, **توپیں** *topien*, **توپے** *topie*, **توپوں** *topion*, **توپانے** *topiane*, **توپیں** *topien*, **توپنے** *topine*. Such fem nouns, as have dropped final i in the Nom Plural (cf. § 15 6), drop the same also in the contracted form of the Formative Plur, as **مکھی** *maḥi*, a stool, **Nom Plur** **مکھیں** *maḥien* **Format Plur**

means of which the noun is turned into an adjective, dependant on the governing noun in gender, number and case, we premise the inflexion of *جو*, which, according to its terminations *jo* and *ji*, is inflected after the manner of nouns ending in *ō* and *i* (fem.) As stated already, *جو* always requires the Formative of a noun, as all postpositions.

SINGULAR.

	<i>Masculine.</i>	<i>Feminine.</i>
Nom	<i>جو</i> jo	<i>جي</i> ji.
Form.	<i>جي</i> je	<i>جي</i> ji. <i>جي</i> ji.
Vocat.	<i>حا</i> ha	<i>جي</i> ji.

PI URAL.

	<i>Masculine.</i>	<i>Feminine.</i>
Nom.	<i>جا</i> ja	<i>جنون</i> junu <i>جا</i> ja
Form	<i>جي</i> je <i>جن</i> janu	<i>جي</i> ji. <i>جن</i> jinu <i>جي</i> ji.
Vocat.	<i>حا</i> ha	<i>جنون</i> junu <i>جا</i> ja

In poetry the diminutive form *جَرّو* jarō *جَرّی* jarī is occasionally used instead of *جو*, as

کالہد فریقین لگن آج تنہیں جَرّی راز

Yesterday (thy) relatives have departed (this life)
to-day it is thy turn. Golden Alphabet II, 4

In the same way as *جو* jo the adjective *سندو* sandu (belonging to, own) is very frequently used in poetry, and inflected regularly, as

SINGULAR.

	<i>Masculine.</i>	<i>Feminine.</i>
Nom	<i>سندو</i> sandō	<i>سندی</i> sandi.
Form	<i>سندی</i> sandē	<i>سندی</i> sandia.
Vocat.	<i>سندا</i> sanda.	<i>سندی</i> sandi

Accus.	دہن دہن (دہن دہن)
Locat.	دہن دہن دہن دہن etc. (دہن دہن)
Ablat.	دہن دہن دہن دہن etc. دہن دہن دہن دہن etc.
Vocat.	دہن دہن دہن دہن

An irregular noun

SINGULAR

Nom.	پي pi u, father
Format.	پي pi u
Instrum.	
Genit.	پي پي piu jo etc.
Dative.	پي پي piu khe.
Accus.	پي پي (پي پي)
Ablat.	پي پي piu khā etc.
Vocat.	پي pi u

PIURAL

Nom.	پير piu ra, fathers.
Format.	پير piu ne پير پير piura ne.
Instrum.	
Dative.	پير پير piuno kho پير پير piurano kho
Accus.	پير پير (پير پير)
Ablat.	پير پير piune-u, پير پير piurane-ā etc.
Vocat.	پير پير piune khā پير پير piurane khā etc.
Vocat.	پير piur-o

1) In poetry an additional vowel may be joined to the final *a* of the Vocative for the sake of the metre as *وَنَاءِ* *vaṇān* oh ye trees, instead of *وَنَاءِ* *vaṇā*; *وَنَاءِ* *vaṇāha*, *وَنَاءِ* *vaṇāa*. *Sh. Masbūṭ* III 6. 7 8

اڀهڻو ڀڄڻا مَ وهڻو ونجڻو ڌڙتَ ڪهڻي

Stand up ye physicians, do not sit down, go off with your medicines! Sh. Jam. Kal. I, Epil.

b) Feminine nouns in u

SINGULAR.

Nom.	وڃ vj u, lightening
Format.	وڃ vj u.
Instrum.	
Genit.	وڃ جو viju jo etc.
Dative.	وڃ ڪهڻي vju khā.
Accus.	وڃ vj-u (وڃ ڪهڻي)
Ablat.	وڃ ڪهڻا vju khā etc.
Vocat.	وڃ vj u.

PLURAL.

Nom.	وڃون vj ū.
Format.	وڃون vju ne.
Instrum.	
Genit.	وڃ جو vjune jo etc.
Dative.	وڃ ڪهڻي vjune khē
Accus.	وڃون vj ū (وڃ ڪهڻي).
Ablat.	وڃون ڪهڻا vju ne-ā etc. وڃون ڪهڻا vjune khā etc.
Vocat.	وڃون vj ū.

An irregular noun.

SINGULAR.

Nom.	ماءُ mā u mother
Format.	ماءُ mā u.
Vocat.	ماءُ mā u

Ablat.	میراڪن merāk ā etc.	میراڪی mērāke khā
Vocat.	میراڪ merāk ā	

PLURAL.

Nom.	میراڪ mērāk ā, crowds.	
Format.	میراڪن mērāk ā	میراڪس merāk-ē
Instrum.		
	rāka ne	میراڪ mē
Genit.	میراڪن جو mērākane jo.	
Dative.	میراڪن کي mērākane khē	
Accus.	میراڪ mērāk ā (میراڪن کي)	
Ablat.	میراڪانہ mērākane-ā etc.	میراڪن کہاں mērā
	kane khā etc.	
Vocat.	میراڪ mērāk ā, میراڪو mērāk-au, میراڪو mērāk-o	

تہاڻو ٻھري ڇي مڙيس ٻھاکي ڏنائين

Having filled the dish with many pearls she gave it to the lucky one (ٻھاکيو) Maj 714

هائي جي هيلو وڃي تہ به ڪھلو ما ڪھڙاڻ

The elephant, though he walk slowly, is yet of greater price than a horse. Sh. Shīha Kād. I, 2

اٿوڻ ڊيوانا ڏور تھيڻ هائي صي تہ ڊھ

Get up, o mad one! be off! do not sit now here! Maj 249

سڙھ سڙاڻ لاهو نٿاڻ مھالا سڌاڻ مڙ

The sails are straight, the ropes are new, their chiefs are the Mubānos (fishermen) Sh. Sur I, 12

سچاٿم 'ڏوٿ ڪهي ڇڏي پيادڙي پاندڀي

Cause to come to Punhu this foot traveller (fem.)
Sh. Koh IV Epil

ڏوٿو مارو مون سن برجن سال نڙعار

O darling Maru, would that the Panhuas would be
reconciled with me Sh. Um. Mar I, 1 pil

سچي ~ ڏي سون منڇر نه ٻسي ماريٿس

Truth like gold has not fallen into the mouth of
of the people. Sh. Jam. Kal. VIII, 7

مرڻاں موران پڪا ۽ ان واني بي م بهل

By wild beasts, by ants, by birds, by (any) other
speech be not misled Sh. Kal. I, 16

م رڱا دهڻي نه ماريٿي مجلس ماريٿاں دهڙ

Māru does not wash the braids in the palaces,
away from the Mārūa. Sh. Um. Mār III, 5

جن مڻس ڪاڙو نه ڏنو تن ڀر ڪمون ڀارون

By those cows, by which not a drop was given,
the pots have been filled. Hax Sār V, 47

متان رهو ماريٿا ننگر جي آدهار

Do not remain, o people under the protection of
Nangar (i. e. Tattlu)! Verses of the Māmūa.

Note. It is a poetical license, if a noun is not inflected in
the Formative for the sake of the rhyme, as:

اڇو تن آڪاس تي آن بهولو ۽ ڀي بهون

High above the sky art thou, I am a wanderer upon
earth (بهون instead of بهنڙ) Sh. Sār I, 3

گالھی واتِ جَہا تَن حَس سان

There is no way with those Jats, o aunt! Sh. Hus. VI, Epil.

سُو تان توئی سان جَہا لَی حَفاوَن کریں

That one is with thyself, on whose account thou causest thyself troubles. Sh. Ābiri III, 5

V DECLENSION

Nouns in ا.

SINGULAR.

Nom. سَدھ sadh a, wish.

Format. } سَدھ sadh a.
Instrum. }

Ablat. سَدھاں sadh-ā sadha khā etc.

Vocat. سَدھ sadh a.

PLURAL.

Nom. سَدھاں sadh u, سَدھوں sadh u, wishes.

Format. } سَدھاں sadh ā سَدھیں sadh-o سَدھیں sadhu ne
Instrum. }

Ablat. سَدھیاں sadhuno-a سَدھیں کھاں sadhune kha etc.

Vocat. سَدھاں sadh-ā سَدھوں sadh u.

سامڑ جی صَلاح ہارِ آکے ایس ہَاحہ سَاں

By the counsel of Sularu (the buffalo keeper) I have been made to pass the whirlpool with the mercy (of God) Sh. Suh. II, 2

وحدتاں کثرتِ تھی کثرتِ وحدت کُل

From the unity multiplicity has sprung multiplicity is all unity Sh. Kal I, 15

وہ مہ مندھ دہر دہر میں ہن لہ لہتس ہاں

Sit not, o lady! in Bhambhōru, thou wilt now come up to him. Sh. Hus. VIII, 3

تُدْعِى قَاصِيَّ جَيَّرَ تَيْسَ كَهِي مَنَا لَاهِيں مَرَمَ

Then said the QAZI to Qaisu dropp bashfulness
from (thy) mund. Maj 183

کنا نارِں حَامِيَّ هَاں بچايِمِ هِيئي

From the women, o protector! deliver now this
man Sh Sor I, 9

بسرِيں آئُرُوں نَ اِيئي تِيهِي پَرِيَاں حُو دُوَر

On (my) feet I cannot arrive the country of (my)
friends is far off Sh. Khambh. I, Epil

کامروں مُو اِکَاح کَوِي! حُوں کُھَرَحِيَرُو اَوْتِيَهَا

Out off wands, many are necessary for you, o ye
camelmen! Sh. Ābiri XI, 7

حَالِ مِنْهُن جُو هِيَهَرُو پَسُو تَهَا پَرِيَا

My condition is such, as ye see, o friends!
Maj 441

b) Feminine nouns.

SINGULAR

Nom. کُولِي gōlī f, a slave-girl.

Format. }
Instrum. } کُولِي gōlīa.

Ablat. کُولِيَاں gōlīa u کُولِي گولہا kula

Vocat. کُولِي gōlī

PIURAL

Nom. کُولِيُوں gōlīy ū (کُولِيُوں gōlī u کُولِيُوں gōlīy u).

Format. }
Instrum. } کُولِيَاں gōlīa ū کُولِيُوں گولہا gōlīa u (gōlīa no) (gōlīa no) کُولِيُوں گولہا gōlīa no

Ablat. کُولِيَاں گولہا gōlīa-u etc.

Vocat. کُولِيُوں gōlīy ū

PLURAL

Nom. گالھن گālhe-ū, stones.

Format. }
Instrum. } گالھن گālhe-ū, گالھن گālhi-ū, گالھن گāl

hea ne, گالھن گālheu ne گالھن گālhi ne.

Ablat. گالھن گālhi-ne-ū etc.

Vocat. گالھن گālhe-u.

مَن مَر کھی مَر کھی کُو ڈیکہ اِڙي وَات

O friend, may some one show me the way to the mosque! Maj 131

کاکنن وَنِج مَر کَیْدِ عِيس رَاکَا تُو دَ رِہَا

From Kāko do not go anywhere! it is not right for thee, o Rānō! Sh. Mūm. Rān. I, Epil

تَاں مَن مَحْمُود کَا رَکَی ڀِر تُوں مَہِ اِن ۱۱

Acknowledge then Muhammad, the intercessor, out of thought and love (بریت) Sh. Kal. I, 2

آئِدِ اِن دَ رِ سَہَاں مَہِ رَن جِي هَارِيں

آئِئُو آب اکھي مِس تَہَا ڏِہ کھی ڏِہ اِڙيں

O mother, I do not trust them, who shed tears,
Having brought water into their eyes they show
a sandhill Sh. Jam. Kal I, 20

۱۱ رَن پَان مُرَادِئُون تَہدَا چَرَن تَہَر

ساري آچِئُو سَاہِ رَن ڏِئَس کَہِئَر تَہَر

The self-willed buffaloes graze the cool deserts,
Having come in front of the cow-house they give
fresh milk Sh. Sār IV, 14

Chapter IX.

Adjectives

§ 19

The Sindhi adjectives and participles have the same terminations as the substantives and may therefore be classed under the same heads as the substantives.

The general rule, that the adjective must agree with its substantive in gender, number and case, holds good in Sindhi likewise.

In reference to the gender no exception takes place but if an adjective or participle be referred to two preceding substantives, the one of which is masculine, the other feminine, the adjective or participle follows in the Plural masculine, as

نَرُ ؛ مَادِي سِرْجِيَا اَنَهِسَ

He created them male and female. Gen. I, 27

With regard to the number the following exception takes place. When an adjective precedes a noun in the inflected case of the Plural, it may remain in the inflected case of the Singular, as

کُوڑِي نَبِيُن کَہِي to false prophets, or کُوڑِي نَبِيُن کَہِي

The same is the case, when an adjective precedes a noun in the Vocative Plural, the adjective being then commonly put in the Vocative Singular, as

اَي سِنْدِيَا مَارُھِيَا اَي ۔ اَي Sindhī men! instead of مَارُھِيَا مَارُھِيَا

But it does not fall under this head, when an adjective or participle is referred to a preceding substantive followed by the postposition کَہِي khē, for in this case there exists no grammatical connexion between the adjective and substantive, but the adjective is used absolutely as

کاندیں گاندیں تائیں پچاں مَر پٹی

By the burning coals of the thorn and babul tree
I am indeed roasted! Sh. Jam. Kal. III, 3

Adjectives precede, as a rule, their substantives, as

مارعون تہیں جی ننڈے اکتہ سَاں - مَر تھو ڈیسی

Men sees with his small eye the world.

حنکو سرعو مَر دُو ہور مَنہ جی سِ شُو آئی

Good, fragrant, sweet-smelling food was contained therein.

An adjective may also follow its substantive, especially when the adjective contains more syllables than its substantive, as

تارا مندے جی ڈیندہ کھاں اکتا تاس پتہں جی سندھی

تارا کھاں پتہں د کری مری پتہں مں آہیں

The stars from the day of beginning are, without having deviated from their fixed intervals, in full turning

Two and more adjectives very frequently follow their substantive as

دوس مٹھا دِلدار عالم آ باد کریں

O sweet and charming friend, make the whole earth blooming! Sh. Sār IV, 12

خداء خالو ڈاہی اہرا پتہں جی کلام مَنہ

وچرریا آہیں

By the knowing and wise God such secrets have been explained in his word

plentiful (s.), گَدُ gadu, mixed (s.), سَالِجُ saliju, easy (s)
 بَابُ bābu, vain (a.) تَامُ tamāmu, whole (a.) خُبُ
 yūbu, good (p.), دُرسُ dursu, right (corrupted from دُرْسُ
 (p)), مَاتُ mātu, done for (p) اُنْ پَاشِمَانُ pašimānu, ashamed
 (p) حَيْرَانُ ĥairanu, bewildered (a) هَلَاكُ halāku, killed
 (a.) سَافُ sāfu, clean (a) مَعْلُ mālimu, known (cor-
 rupted from مَعْلُومُ (a.)), etc. etc.

مَرگن اَمی حی مَتَا سِی مَرِی تَهَنِی نَ مَات

Those who have died before dying, they are not
 done for when dead. Sh. Majbūri IV, 7

جَو دِیَجَن جِی دَاب دَارُو تَنهَس دُرسِ کِنَا

By the medicine, which is in the mouth of the
 physicians, they have been made whole. Sh. Jam.
 Kal II, 17

دُوڙِنُو حَس دَرَن سِن مَوَدِیَوَن یَب دَرُ اَن

Those who have looked about with men, will there
 be put to shame. Maj 266

2) Adjectives ending in ō (o)

These change the masc. termination to ī (i) as
 کُورُو kūrō, false, fem. کُورِی kūrī نُونُ nūō, now, fem
 نُونِ nūī

When an adjective or participle ends in yō (or iō),
 being preceded by a consonant, the y (i) is dropped be-
 fore the fem. termination ī, as دُکھِیو dukhyō or دُکھِیو
 dukhio, pained, fem. دُکھِی dukhī کَتُو kiō, done, fem.
 کِī ki but پَتُو pō, fallen (Part. perf. from پَوَن) makes
 its feminine پَتِی peī, not pl. When yō however is
 preceded by a vowel, the feminine is formed regularly

5) Adjectives ending in ā.

They admit of no change of gender and are all indeclinable¹⁾, as **وَدھیک** vadhika, excessive **سُف** sufa, empty, barren, **دھار** dhāra, separate, or compounded **دھارودھار** dhārōdhāra, **جَال** jāla or **جَار** jāra, much **جَام** jāma, much

حیثُ سَہ کمالِ ی جیتی پس دھارودھار

(His i. e. God's) life is with the life of every one but the aspect is quite different. Sh. Kal I, 24

سَر خُدا دھَر دھار دُک دہی۔ں جَا دیک میں

Whose heads (are) asunder, the trunks separated, the limbs in the caldron. Sh. Kal II, 24

6) Adjectives ending in ī (ī)

These remain unchanged in the feminine, as **باری** bārī, carrying a burden, masc. and fem., **سَوادی** sa-vādī, savoury, masc. and fem. some are only used in the feminine.

7) Adjectives ending in e (ī)

They do not differ in the feminine, like those ending in ī as **حورس** čaurase, masc. and fem., square. Most of them are indeclinable, chiefly those of foreign origin, e. g. **سُدھ** sudhe, pure **دَدھ** dadhe, wrong **مکھ** mukhe,

1) Stack exhibits in his *Sindhi Grammar* the paradigm **کَر**

khara and inflects it in the Formative Plural but in his *Dictionary* he gives **کَر** = khara which is the proper termination. I have never met with an adjective ending in a, inflected in any way for the cardinal numbers **پنج** panja five etc. can hardly be classed under this head

2) Adjectives ending in o

SINGULAR.

	<i>Masculine.</i>	<i>Feminine.</i>
Nom.	رُكْهُو rukhō, dry	رُكْهِي rukhi.
Format.	رُكْهِي rukhō	رُكْهِي rukhiu.
Vocat.	رُكْهَا rukhā.	رُكْهِي rukhi

PLURAL.

Nom.	رُكْهَا rukhā.	رُكْهِيو rukhiyu (rukhiū)
Format.	{ رُكْهِي rukhō etc. رُكْهِي rukhane.	رُكْهِي rukhine etc.
Vocat.	رُكْهَا rukhā, رُكْهُو rukhō rukha-u, رُكْهُو rukhō	رُكْهِيو rukhiyū.

SINGULAR.

Nom.	اَغِيو agiō, prior	اَغِي agī.
Format.	اَغِي agiō.	اَغِي agīa.
Vocat.	اَغِي agīa.	اَغِي agī.

PLURAL.

Nom.	اَغِيَا agīā.	اَغِيو agīyu (agīu)
Format.	{ اَغِيَا agīō etc. اَغِي agīane	اَغِي agīne etc.
Vocat.	اَغِيَا agīā, اَغِي agīau اَغِيو agīō	اَغِيو agīyū (agīū)

5) Adjectives ending in I.

SINGULAR.

	<i>Masculine.</i>	<i>Feminine</i>
Nom.	دُکھِ dukhī, afflicted	دُکھِ dñkhī
Format.	دُکھِ dñkhīa	دُکھِ dukhīa
Vocat.	دُکھِ dñkhī	دُکھِ dñkhī

PLURAL.

Nom.	دُکھِ dñkhī	دُکھِ dñkhiyū (dukhiu)
Format.	دُکھِ dñkhiō etc.	دُکھِ dñkhiō etc.
	دُکھِ dñkhīne etc.	دُکھِ dñkhīne etc.
Vocat.	دُکھِ dñkhiō.	دُکھِ dñkhiyū.
	دُکھِ dñkhiō	

6) Adjectives ending in e (i)

SINGULAR.

Nom.	هڪه hikamuthe, unanimous.	هڪه hikamuthe
Format.	هڪه hikamuthe	هڪه hikamuthe
Vocat.	هڪه hikamuthe	هڪه hikamuthe.

PLURAL.

Nom.	هڪه hikamuthe.	هڪه hikamuthiu
Format.	هڪه hikamu the etc.	هڪه hikamuthiō etc.
	هڪه hikamu thine etc.	هڪه hikamuthine etc.
Vocat.	هڪه hikamu thio	هڪه hikamuthiu

جي پهاڻيس تہ پرلئ مڙان تہ ڏوهينس مڻ پهاڻي

If thou likest to meet (thy) friend, then esteem
virtue more than vices. Sh. Jam Kol VIII, 22

جڪوڪر هين ڪا، ي مڙن هڪڙي تہ ڪهاڻ ننڍهي ڪهي

بھڪي تہ ماڙهن ڪهي ائس بيڪاري سر آسان جي پاتشاهي
مڻ تہ ڪهاڻ ننڍو ڪر

Whosoever break one of these least commandments
and teach the people thus, he will be called the least
in the kingdom of heaven Matth V, 19

Chapter X.

Numeral adjectives

§ 22

The Sindhi possesses a great variety of numeral
adjectives

I The CARDINAL NUMBERS are

۱ هڪ hiku هڪ hiku ايڪ ōku, هڪڙو hikirō هڪڙو
hikirō, one.

۲ ٻا ba, two

۳ ٽري tre, three.

۴ چار čaro, four

۵ پنج panja, five.

۶ چها čha, or چها čaha, six

۷ سات sata, seven

۸ اٺا aṭha, eight.

۹ نون nūvā, nine.

units, are changed, for euphony's sake, to *hathe* and *hatare*, initial (and now medial) *s* being softened to *h*. The same is the case in Panjābī, but in Hindūstānī and Marāṭhī the *s* of *sāth* is retained, whereas that of *sattar* is softened to *h*.

۶۱ اِکْهَٹھو *ēkahat̪hō*, sixty one

۶۲ بَہَٹھو *bāhat̪hō*, sixty two

۶۳ تِریہَٹھو *trēhat̪hō*, sixty three.

۶۴ چَوَٹھو *chōhat̪hō*, sixty four

۶۵ پَچھَٹھو *panjahat̪hō*, sixty five.

۶۶ چَہَٹھو *chāhat̪hō*, sixty six.

۶۷ سَٹھو *satahat̪hō*, sixty seven.

۶۸ اٹھَٹھو *athahat̪hō*, sixty eight.

۶۹ اُنَہَٹھو *unahat̪hō*, sixty nine.

۷۰ سَٹَرِ *satarō*, seventy

۷۱ اِکْہَٹَرِ *ēkahatarō*, seventy one.

۷۲ بَہَٹَرِ *bāhatatarō*, seventy two.

۷۳ تِریہَٹَرِ *trēhatatarō*, seventy three.

۷۴ چَوَٹَرِ *chōhatatarō*, seventy four

۷۵ پَچھَٹَرِ *panjahatarō*, seventy five.

۷۶ چَہَٹَرِ *chāhatatarō*, seventy six.

۷۷ سَٹَہَٹَرِ *satahatatarō*, seventy seven.

۷۸ اٹھَہَٹَرِ *athahatarō*, seventy eight.

۷۹ اُنَہَٹَرِ *unāsarī*, seventy nine.

۸۰ اَسِ *asī*, eighty

The units preceding *asī* and *navē*, are joined to them by the conjunctive vowel *ā* the same as the case in the cognate dialects.

Annotation. सौ sau is derived from the Sansk. स्रौ, Prāk स्रौ; Panjābī sau or sai Hindūstānī likewise sau or sai Marāṭhī (in compounds) शें, Gujratī शें

The numbers above one hundred are commonly formed as in English by placing the lesser number after hundred, as

११ एक सौ लुकु luku sau luku, one hundred (and) one.

१२ एक सौ बा, " " " two

But there are two other ways of making up these numbers, the one is to place before sau the lesser number in an adjective form, as एक सौ ekō sau, literally 'one hundred having or possessing one or to put after the numeral adjective the noun ntar (originally an adjective) which is contracted with the termination of the preceding numeral into ōtar, as एक सौ ekōtarsau, one above one hundred. This ntar (Sansk. एतद्, adj. above) is used in a similar way in Marāṭhī.

११ एक सौ ekō san, or एक सौ ekōtarsau, one hundred (and) one

१२ एक सौ बा, or एक सौ ba, or एक सौ ba, or एक सौ ba, one hundred (and) two

१३ एक सौ त्रि, or एक सौ trī, or एक सौ trī, or एक सौ trī, one hundred (and) three.

१४ एक सौ चार, or एक सौ cār, or एक सौ cār, or एक सौ cār, one hundred (and) four

१५ एक सौ पाँच, or एक सौ pañc, or एक सौ pañc, or एक सौ pañc, one hundred (and) five.

dh which would be a surprising phenomenon in a modern Prākrit phon. In regard to vadhavare it would be necessary to trace a change of n to v of which we could not adduce another instance.

- ۱۲۱ اِکِیْهِ سَوُ ekīho sau, or اِکِیْهِ تَرْسَوُ ekīhōtarsau,
one hundred (and) twenty one
- ۱۲۲ بَایْهِو سَوُ bāyīhō sau, or بَایْهِو تَرْسَوُ bāyīhōtarsan,
one hundred (and) twenty two
etc. etc.
- ۱۲۳ تْرِیْهِو سَوُ trihō sau, or تْرِیْهِو تَرْسَوُ trihōtarsan,
one hundred (and) thirty
- ۱۲۴ چَایْهِو سَوُ čālihō sau, or چَایْهِو تَرْسَوُ čālihōtarsau,
one hundred (and) forty
- ۱۲۵ اِکِیْهِ اَلِیْهِو سَوُ ekētālīhō sau, or اِکِیْهِ اَلِیْهِو تَرْسَوُ ekēta
līhōtarsau, one hundred (and) forty one.
etc. etc.
- ۱۲۶ پَنْجَایْهِو سَوُ panjāhō sau, or پَنْجَایْهِو تَرْسَوُ panjāhōtarsau,
one hundred (and) fifty
- ۱۲۷ سَایْهِو سَوُ satyō sau, or سَایْهِو تَرْسَوُ satyōtarsan,
one hundred (and) sixty
- ۱۲۸ سَایْهِو سَوُ satyō sau, or سَایْهِو تَرْسَوُ satyōtarsau,
one hundred (and) seventy
- ۱۲۹ اَسَیْهِو سَوُ asyō sau, or اَسَیْهِو تَرْسَوُ asyōtarsau,
one hundred (and) eighty
- ۱۳۰ { نَویْهِو سَوُ navīyō sau, or نَویْهِو تَرْسَوُ navīyōtarsau,
نَویْهِو سَوُ nōyō sau, or نَویْهِو تَرْسَوُ nōyōtarsan,
one hundred (and) ninety

When the numeral adjectives of the first series precede the Plural of سَوُ sau, they must agree with their substantive in number, as

- ۲۱ اِکِا بَ سَوُ (or) سَوُ ekā ba sava (or sã), literally
two hundreds having or possessing one.
- ۲۲ بَرَا دَ سَوُ birā ba sava, two hundred and two
etc. etc. etc.

نیل nilu, ten billions (one hundred kharbs)

پدم padamu, one thousand billions (one hundred nils)

Annotation. سہ سہ sahasu is derived from the Sansk. सहस्र, Prāk. सहस्र. It is a regular substantive and inflected accordingly. ہزار hazāra (s. m.) is of Persian origin — لکھ lakhu, Sansk. लक्ष; Hindūst. lak (and lakh); Marāthī lakh. It is likewise treated as a substantive masc. — کروز kirōze (Sansk. कोटि) is not inflected, whereas کور kōru is treated as a regular substantive. The following numerals, which belong more to the realm of fancy, (are) all substantives, as: ارب, Sansk. अर्ब, کھرب, Sansk. कर्ब, نیل, Sansk. ? پدم, Sansk. पद्म.

§ 23

Inflexion of the cardinal numbers

ہیک hiku or ہیکڑ hīkīrō are regular adjectives and inflected according to their respective terminations (ہیک m. fem. etc.), the other numerals have no change of gender, but are inflected in the Formative Plural, as

٢	ba, two,	Format. Plural	٦	bine.
٣	trē, three,		٦	trine.
٤	chār, four,		٦	chāne.
٥	panja, five,		٦	panjane.
٦	chha, six,		٦	chahane.
٧	sāt, seven		٦	satane.
٨	atha, eight		٦	athane.
٩	nāyā, nine,		٦	nāyane.
١٠	daha, ten		٦	dahane.

ending in *ô*, as *ویہیں* *vihô*, in scores, *سوں* *savô*, in hundreds, *سہا سو* *sahâso*, in thousands.

When a noun in the Formative Plural takes the termination *ne* or *ô*, the preceding numeral, like all other adjectives, must take the same too, or *دس دہریں کہی* *dô dâhri kâhi* to ten enemies, or *دس دہریں کہی* *dô dâhri kâhi* and *دس دہریں کہی* *dô dâhri kâhi* do not admit of a Formative in *ô*, but make it *î*, as *دس* *dî*, *تیس* *trî*, of *جَار* there is a Formative as well in *î* as in *ô*, *چَٹس* *çatî* or *چَٹوں* *çatô*, but the Formatives *dî*, *trî*, *çatî* are also used with Formatives of nouns ending in *ne*.

The emphatic *î* (*hi*) may also be affixed to the cardinal numbers to express completeness or intensity, as *دس* *dî* or *دس* *dâî*, all two = both, Formative Plural *دس* *dî* or *دس* *dâî* or *دس* *dî*, *دس* *dî*, *دس* *dâî*, all three, Formative Plural *دس* *dî* or *دس* *dâî*, or *دس* *dî*, *دس* *dâî*, *دس* *dî*, *دس* *dâî*, all four, Formative Plural *دس* *dî*, *دس* *dâî*, all eight, Formative Plural *دس* *dî*, etc.

The cardinal numbers, from two upwards generally require their substantive in the Plural but they may also be constructed with the Singular, after the manner of the Persian. *Sau*, *hazâr*, *sahâsu*, *lakh* etc., being properly substantives, are either constructed with the Genitive Plural of the following substantive, or they have the same coordinated in the Plural. The numerals preceding a substantive may either be inflected according to the termination of the substantive or they may remain

causest these hundred Fairies to sit down and shewest me a dancing etc. *Amulu Mānuk*, p 144

حُزْرِي تَنُهِن جُواں حِي نَدَوں سَا نَدَوں كَهَا

In the body of that young man there are nine hundred and nine wounds. *Sh K&d. VI, 7*

تَنُهِن سَاں دَعَا سَا دُتَارِں جَا حَرْهِنَا دُونَدِیں يَكَاں

With him ten hundred liberal persons mounted on swift boats. *Ajaib*, v 253

سَوِيں آہِيں سَاں اَر ميں پُتَا بَہِي دَانَا دَل

Hundreds and also other multitudes of generous persons are in the world. *Sh Sor II, 3*

مَرَض تَاں مَرں كَہِي تَہُنَا سَاں ہَرَار

Thousands of physicians I have had for (my) disease. *Sh. Abiri I, Epil.*

جِي ہَوِي ہَر ہَرَار تہ بَہَا بَاں کُو مہ پُہَا اِي سَاں

If thou hast thousands of sweathearts, even then compare none with Punhu. *Sh. Maib V, 2*

اِيک مَصَر دَر لَکھ سَاں کِلِس لَکھ دَرں

In one palace there are lakhs of doors, windows in thousands (belong) to it. *Sh. Kal I, 23*

جِي دَان قَاتِل کُوَر اکھٹوں اوڈانہیں کَہَاں

Where there are ten millions of killers, in that direction lift up thy eyes. *Sh. Jam. Kal IV, 4*

پَلَنگ پَہَرکیوں پَالکیوں نَدَوں لَکھ دَالِي دِل

Of bedsteads, beddings, palkis nine lakhs, nls of hard cash *Sh. Sôr II, 5*

ارھون	arhō,	the eighteenth.
اولیہون	ūnīho,	the nineteenth.
ویہون	vīhō,	the twentieth.
ایک وون	ēkihō,	the twenty first.
توویہون	bavīho,	the twenty second
	etc.	etc.
تریہون	trīhō,	the thirtieth.
چالیہون	čālthō,	the fortieth.
پنجاہون	panjāho,	the fiftieth.
ساتھون	sathyō,	the sixtieth
ساتریہون	sataryo,	the seventieth
آسیون	asyo,	the eightieth.
نویون	naviyo,	} the ninetieth.
نویسٹون	navēo,	
سویون	saviyo,	} the hundredth.
سوتون	sau-ō,	
ساون	sau-o,	

Of compound numbers only the last takes the form of the ordinal and is inflected, as

ایک سو پہریون hiku sau peheryō, the one hundred and first.

دو سوویون ba saviyō, the two hundredth.

دو سو بیون ba sū biō, the two hundred and second

ہزارون	hazārō,	} the thousandth.
سائیسون	sahāso,	

Format.	$\left\{ \begin{array}{l} \text{پهريان} \text{ peheryā.} \\ \text{پهريان} \text{ peheryane} \end{array} \right.$	$\left\{ \begin{array}{l} \text{پهريان} \text{ peheryā.} \\ \text{پهريان} \text{ peherine.} \\ \text{پهريان} \text{ peheryune.} \end{array} \right.$
Vocat.	$\left\{ \begin{array}{l} \text{پهريان} \text{ peheryā.} \\ \text{پهريو} \text{ peheryō} \\ \text{پهريو} \text{ peheryan.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{پهريو} \text{ peheryū.} \end{array} \right.$

پهريو پنهان جو آه تحس تحس نادان

His first own enemy is the unlucky, wretched, ignorant man Sh. Barvō Sindhi, Chōt. 18

کونا کلي کونیا ساهو سلي دار

هڪڙا بهادر بنا بهادر يا ٿريا حاوي ناز

In the fort of Kūfā are happy the heroes clad in armour,

The first are the brothers, the second the nephews, the third the beloved friends. Sh. Kēd. III, 2

ايڪويهئي ماه عاشق کهي ورتو وسري پاڻ

خفي تهتر محبت پس پاويهئي ماه لجهان

On the twenty first (date) self was forgotten to (= by) the lover

Consciousness became hidden with the beloved on the twenty second. Maj 518, 519

گارهن ٿيندھ ڪرم ورتو ڏير آڪين حو

On the eleventh day the kindness of the Bērāgis returned Sh. Rāmāk. II, 11

The date of the year is not expressed by the ordinals, but by the cardinals

نَانُونِ nānō,	tho	number	'nine
دَہَرِ dahō,	"	"	ten
یَارَہَرِ yārō,	"	"	eleven
بَارَہَرِ bārō,	"	"	twelve
تیرَہَرِ tērō,	"	"	'thirteen
چَوَدَہَرِ cōdhō,	"	"	'fourteen'
پندرَہَرِ pandrahō,	"	"	fifteen
سَوَرِہَرِ sōrō,	"	"	sixteen
سَترَہَرِ satrahō,	"	"	seventeen
اَرَہَرِ arō,	"	"	eighteen
اَوَلیہَرِ ūlīhō,	"	"	'nineteen
وِہَرِ vīhō,	"	"	'twenty
ایکَ ہَرِ ēkīhō,	"	"	twenty one
etc. etc.			
تیرِہَرِ trīhō,	"	"	thirty
چالیہَرِ cālīhō,	"	"	forty
پنجاہَرِ panjāhō,	"	"	'fifty
شَہَرِ shāhō,	"	"	sixty
سَترَہَرِ sataryō,	"	"	'seventy'
اَسَرِ asyo,	"	"	eighty
تَوِہَرِ navīyō,	"	"	ninety
سَوِہَرِ saviyō,	"	"	'hundred'

They are regularly inflected as adjectives ending in
 ۛ ہِکَا ۛ two units تِرکی کہاں مرہ جونکو تہو لگی after
 the number three comes the number four

چارونک čaũku, چارونکری čaũkarī, the sum of four, کورے kōrī, a score, are only used substantively, the latter generally in the Formative Plural کورے kore, in scores, as

تَسْ شِکْرَانَا کورے بھالَ کریمَ جا

In thousands are the thanksgivings, in scores the favours of the kind one (i. e. God) Sh. Surāg I, Epil. 1

سائیکڑو saikṛō, a hundred, is only used when speaking of interest, expressing our "per cent", as رُوپے پانچ سائیکڑے ادا کریم I borrowed two hundred rupees at five rupees by the hundred (i. e. at five per cent). The percentage may also be expressed by an adjective (a so-called Bahuvrīhi, cf. § 12, II, 5), compounded of the respective amount and the adjective ōtarō, 'having above', as

اکھنڈر سو one hundred having one above it, i. e. one per cent

دو سو two per cent

تین سو three per cent

etc. etc.

Of the same kind are the compound adjectives, such as چارونو čaũno (sau), one hundred having four Annas, i. e. 4 Annas per cent (تین پالیو tripānyō (sau), one hundred having three quarters of a rupee, i. e. at three quarters of a rupee per cent, etc. When مٹی mitī (interest) is used, سو is omitted, as ڈیڈھویرے مٹی, interest of one and a half

ایکہ رنؤ ēkīhūnō, twenty onesfold

تربہونؤ trīhūnō, fortyfold

حالیہونؤ čālihūnō, fortyfold.

پنجاہونؤ panjāhūnō, fiftyfold

ساتھونؤ saṭhyūnō, sixtyfold

ساتترہونؤ saṭaṭaryūnō, seventyfold.

آسہونؤ aṣyūnō, eightyfold.

نویسہونؤ navcūnō, ninetyfold

سہونؤ saṭhūnō, hundredfold

In the same way the affix ūno (cf § 10, 28) is added to the fractional numbers, as

آدھونؤ adhūnō, ono half fold

سواٹھونؤ savāṭhūnō, ono (or a certain sum) and a quarter-fold

دھونؤ dēdhūnō, ono and a half fold

آدھاٹھونؤ adhāṭhūnō, two and a half fold

جَدِّہِیں آندو تَدِّہِیں تَہاں کھَاں پَہلو دَوڑَحَ حو ہار

تہا کریوس

When he has been brought over by you, then you make him twofold more a child of hell, than yourselves Matth. 28, 16

پَنا ہِچ چَنکی دھرتی ہی پَنا ہی پَہرتا ہی سَنو کی

ہونا کی تربہونؤ

Other seeds fill upon good land these brought forth fruit, some hundredfold, some sixtyfold, some thirtyfold Matth. 13, 8

- پاء pāu, a quarter, Plur پاو pāva or پائا pā.
 تریہائی trīhāī, a third.
 ادھ adhu, a half
 سواہی savāī, one and a quarter, a quarter more
 (than the whole).
 ساڈھ sādhu, one half more (than the specified sum)
 دھدھ dēdhe, one and a half

b) adjectives are

- | | | |
|-------------|---|-----------------------------------|
| پونو paunō, | } | one quarter less (than the whole) |
| مونو munō, | | |
| ادھ adhu, | } | half |
| ادھو adhō, | | |
- سوا savā, one quarter more (than the whole)
 ساڈھا sādḥā, one half more (than the whole)
 دھدھ dēdhu, one and a half.
 اڑھائی aṛhāī, two and a half

Annotation چوتھ, چوتھائی, چوتھڑ is derived from the Sansk. चतुर्थीय, Hindūstānī cauth, cauthāī, in the same way تریہائی is derived from the Sansk. तृतीयीय, Hindūstānī tīhāī. پاء corresponds to the Sansk. पाद, Hindūstānī pāō the adjective پونو has sprung from the Sansk. adj. पादोन, Hindūst. paunā, Marāṭhī pāūp the origin of مونو is doubtful. ادھ is substantive and adjective at the same time, Sansk. अर्ध, Hindūst. adḥā and the adjective سواہی are derived from the Sansk. सप्ताद, having a quarter, Hindūst. and Marāṭhī: savā. ساڈھ and the adjective ساڈھا (Plur m.) from the Sansk. adjective सार्ध, having a half, with a half Hindūstānī (Instrum)

1 PERSONAL PRONOUNS

The Sindhi has a personal pronoun only for the first and second person Singular and Plural, the third person is made up by means of demonstrative pronouns. A remnant of the old (now lost) personal pronoun of the third person has been preserved in the pronominal suffix of the third person, as we shall see hereafter

1) The personal pronoun of the first person.

There are two forms in common use for the first person Singular, **آئون** *āū*, and shortened **آ** *ā*, besides these **مان** *mā* or **مون** *mu* are also dialectically used in Siro

The great deterioration of the language is strikingly illustrated by the present forms of the absolute pronouns. The Prākṛit form is **अहं** or **अहम्** (Sansk. **अहं**) but in the corrupted Apabhraṃśa dialect, the mother of the modern Sindhi, we meet already the form **हउं**, from **हमु** (by elision of **म**), from which the Sindhi *au* has drawn its origin (Lassen, § 183) the other form *ā* has been simply contracted from **अहं**. The two other forms *mā* and *mū* are originally the Accusative, Sanskrit **मां** (Prākṛit shortened **मं**), and are still used as the Formative Singular

The Genitive **مُھو** *mūhū* or **مُھو** *mūhō*, with the adjective affix **جو** *jō*, is to be referred to the Prākṛit Genitive **मह** (Sansk. **मम**), Apabhraṃśa **महु** (Lassen § 183), the vowels being nasalized in Sindhi

The Nominative Plural is **اسيں** *asī*, Prākṛit **अमहे** (Sansk. root **अस्म**) in Sindhi *m* has been elided and final *ū* changed to *i* (= *ī*) the Formative **آسان** *asā*

آن جي ڏٺا ٿو ڏاڏا ڏاڏا ڏاڏا ڏاڏا

ڏيڻ ۾ ڏاڏا ڏاڏا ڏاڏا ڏاڏا ڏاڏا

If they have been seen by you, for God's sake tell (me)
After them my eyes weep night and day Sh. Hns.

λ, 22

ڪي ڏاڏا ڏاڏا ڏاڏا ڏاڏا ڏاڏا

By no means I shall give up my friend till the day
of resurrection. Sh. Kēd. IV, Epil.

ڪاڏي ڏاڏا ڏاڏا ڏاڏا ڏاڏا ڏاڏا

Kāzī, why dost thou beat me, having seen me ill,
o friend! Maj 251

مردانهي آڳي هوند ڪهڙن ۾ ڪهڙا ڪهڙا

Even before me all would have perhaps slid down
(into the river) having taken their jars. Sh. Sulī I, 4

آهس آڙ الله سس آسار دهن ايمان

She is bashful before God and faithful towards us.
Maj 671

اسانهون وهي وڌو ڏاڏا ڏاڏا ڏاڏا

Our love flows excessively with our sweethearts.
Maj 675

2) The personal pronoun of the second person.

The pronoun of the second person is تو tu, which
points rather to the Sansk. त्वं, than to the Prāk. तुम,
the Formative and Instrumentalis تو to is derived from
the Prāk. Instrum. तुए, the Genitive تهن tuhū or تهن
tūhū (with جو etc) corresponds to the Apabhraṃśa Ge-
nitive तुहं

Inflection of the proximate demonstrative.

ہی hī, this.

Nom. ہی hī, ہی hē, ہی hīa or ہی hīa, masc., 'this' 'he'
ہی hī, ہی hē ہی hīa or ہی hīa, fem., 'this' 'she'

Format. } ہین hīna or اِن ina, com.

Instrum. }
Genit. ہین hīna jō or اِن ina jō

Dative. ہین hīna khē etc.

Accusat. { ہین hīna khē etc.
ہی hī etc.

Ablat. ہین hīna khā etc. ہنā hīnā.

PLURAL

Nom. ہی hī ہی hē, 'these', 'they', com.

Format. } ہین hīne or اِن ine, ہین hīnane or اِن inane.

Instrum. }
Genit. ہین hīne jō, ہین hīnane jō.

Dative. ہین hīne khē ہین hīnane khē.

Accus. { ہین hīne khē etc.
ہی hī, ہی hē.

Ablat. ہین hīne khā etc.

There is also an emphatic form of this pronoun
ہی hī, this very one.

ہرَں پُہُا قَی پُتھو مِس اِی سَعَادَتَ سَندِیام

To travel after Punhū, this is my happiness. Sh
Majd III, 1

ہین پالی سہیں پانہیں جو مرر د متھو دھوہ

With this water she does not wash at all her head.
Sh. Suh. Chōt. 3

Accus.	{ اِنهَىْ ihē khē etc. اِهْوْ ihō m., اِهَا ihā, fom
Ablat.	اِنهَىْ كِهَانْ inhē kha etc.

PLURAL.

Nom.	اِهَىْ ihē, com.
Format.	{ اِنهَانْ inhano, اِنهَيْنْ inhine, اِنهَىْ inhe
Instrum.	
Genit.	اِنهَانْ حُو inhane jo etc.
Dative	اِنهَانْ كِهَىْ inhano khē etc.
Accus.	{ اِنهَانْ كِهَىْ inhano khē etc. اِهَىْ ihē, com.
Ablat.	اِنهَانْ كِهَانْ inhano khā etc.

The emphatic I may also be added to this pronoun, to point the object out with still greater distinctness, as اِهْوَيْْ ihōī, this very same person, fem اِهَايْ ihāī, Format. اِهَيْْ ihēī Plur اِهَيْْ ihēī Format. اِنهَيْنْ inhī or commonly اِنهَىْ inhī

اِهْوْ سَائِيْ حُو سَبْ حُو بَدَا اَكَارِيْ تَارِ مَانْ

Even this is the cause of the Lord, that he draws forth the drowned ones from the eddy Sh. Surāg II, 16

عَاشِقِيْ عِنْدَ آتَا ۛ حَرِيْ اِنهِيْ بُو پَتَا

The lovers, says Abd ul Latif, have fallen into this very reflection. Sh. Kal I, 8

اِهِيْ كَمَ اِلَهِیْ دَ دَ كَنِ مِیْنِ كَنَرِ كِهَرِيْ

Even these are the works of God otherwise who would step down into the whirlpools? Sh. Suh. VI, 13

Format.	} هُنْ huna, اُنْ una, com.
Instrum.	
Dative.	هُنْ کھی huna khē etc.
Accus.	{ هُنْ کھی huna khē etc. هُو hū, هُا hua etc.
Ablat.	هُنْ کھان hunā, اُنْ کھان huna khā, اُنْ انان unā, هُنْ کھان hunā khā.

PLURAL.

Nom.	هُو hū, هُو hō, هُو hūe, اُو ue, هُو hōe, com.
Format.	} هُنْ hūne, اُنْ unane, هُنْ hūne, اُنْ une.
Instrum.	
	(emphatic هُنْ hūnī)
Dative.	هُنْ کھی hūnane khē, هُنْ کھی hūne khē etc.
Accus.	{ هُنْ کھی hūnane khē etc. هُو hū, هُو hō etc.
Ablat.	هُنْ کھان hūnane khā etc.

پَرِ پَہاں پَندہ گَری ہَلِ آہو ہو

Having travelled from a foreign country he had come. Sh. Sōr I, 8

ہو حَا ہائی پیر میں تَنہں آں جیئی نہ جَدوی

I am not worthy of that shoe, which they put on (their) foot. Sh. Kōh. III, 8

اُنْ دَرِ اَکھیا حَسِ رِخاہو رِجُو

At that door those are accepted, who have lost their existence. Sh. Surāḡ I, Epil. 2

ہو مَحَلِ ہو رِ رِ ہو مَحَلِ قاصِیں

Those are the mansions, those the mosques, those the palaces of the KArīs. Maj 137

Formative انهي unhēi, انهي nnhi or انهين mah
 Plural انهي uhēi, Formative انهني nnhanī or انهين
 nnhi

اڪي تهی سٽي انهي سڌي ڪالهڙي

The story of that very (person) was heard before
 Sh. Khahōrī I, 11

انهي ڪهڙي ۾ آچي انهي ٻار ڪهي : انهي جي ماءُ مريم
 هي ڏسي هن ڪهي پيرين پئي ڀرجائون

Having come to that very house (and) having seen
 that very child and its mother Mary, they fell at her
 feet and worshipped (him) Matth. II, 11

هي چڻڻڙ اهوئي جو هيت پسي تهو ڀرڻي ڪهي

This one sees the moon, and that one, who is there
 (sees his) friend. Sh. Kambh. I, 8

سڌا اهي تو ڪهي سار

جي نه ڪڍهن ماءُ و ڪام ڪڍار

Even those remember thee always

Who never live in a town. Sh. Sārangu II, Epil

انهين ڏاڻ آءِ چڙي آهي سڱ سڱ

Even towards them, says Ahmad, I have an im-
 mense longing Umar Mārui X. 1)

6) The remote demonstrative pronoun جهو
 ujhō, that one present, is, like اچو ijhō, only used
 in the Nom. Singular and Plural. It is compounded of
 the base 'u' and the Sansk. pronoun ह (see اچو)

1) A poem different from that contained in the Shāh Jō Rūnlā

Format.	} تَاهَ tāhē.
Instrum.	
Genit.	جَوِ tājō etc.
Dative.	تَاهَ کِهِي tāhē khē
Accus.	تَاهَ کِهِي tāhē khē سَو sō, سَا sā.
Ablat.	تَاهَا tāhā, تَاهَ کِهَا tāhē khā

PLURAL.

Nom.	سَي sē, com.
Format.	} تَانِ tane, تِي tine تِنَانِ tinane, تِنِنِ tinne
Instrum.	
	تِنَهَانِ tinhana تِنِهِنِ tinhine.
Genit.	تَانِ جَوِ tane jō etc.
Dative.	تَانِ کِهِي tane khē etc.
Accus.	تَانِ کِهِي tane khē, سَي sē.
Ablat.	تَانَهَا taneā, تَانِ کِهَا tane khā etc.

The emphatic *I* may also be joined to this pronoun, as Nom. Sing. سَوِي sōī, fem. سَايِي sālī Format. سَوِ tāhī Nom. Plur. سَي sēī, Format. تَانِ tanī or سَوِ tanhī

سَوِ هِي سَوِ هُو سَوِ اَجَل سَوِ اللّٰه

سَوِ پَرِي سَوِ پَسَا سَوِ دِي سَوِ دَاوَرُو

He is this, he is that he is death, he is Allah.

He is friend, he is breath he is enemy, he is helper

Sh. Kal. I, 19

سَوِمَرَا سَاهِي تَنِي دَحِي مَه تَاكَا رَوِ

O Sūmirol do not confine in fetters that chaste woman! Sh. Um. Mār III, 9

kin, kinh, kinhō, Panjābī kaup, Instrument kin, Format. kis
Plural kaup, Formative kinē Bangālī: kō, Formative kāhā;
Plural kāhā rā.

SINGULAR

Nom. کیر kēru, fem. کیر kēra.

Format. }
Instrum. } کنہیں kāhē, com.

Genit. کنہیں جو kāhē jō etc.

Dative کنہیں کھی kāhē khē.

Accus. { کنہیں کھی kāhē khō
کیر kēru, کیر kēra.

Ablat. کنہیں کہاں kāhē khā.

PLURAL

Nom. کیر kēre, com.

Format. }
Instrum. } کن kane, کیں kine, کیں kīnane, کیں kīnane
کنہیں kīnhane, کنہیں kīnhine.

Dative. کن کھی kane khē etc.

Accus. { کن کھی kane khē etc.
کیر kēra.

Ablat. کن کہاں khane khā etc.

کیر آتھیں کتھان ہنس تھارو نالو

Who art thou? from whence proceedest thou? what
is thy name? Maj 167

کتر تاسین کیں حی کیر خالی کتالیں

Who is the brāhman woman? whose (Genit. Plur)
is she? who knows her? Sh. Mas̄ I, 14

سَدِہِزِیَا سَرِی حوں کھ پَٹَاروں کِی

Why do the vacillating ones talk of strong wine?
Sh. Kal II, 25

4) The interrogative pronouns کَہو kēhō,
کَہَارو kēhāro and کَہَارو kējārō, what? which?

These three interrogative pronouns may either be used absolutely or adjectively with a substantive. Instead of کَہو kēhō the form کَہو kēō is also used in Lār کَہَارو kēhāro may also be written کَہَارو kēhāro or it may be contracted to کَہَارو kēhāro, about their derivation see Introd. § 2, 6 They are inflected regularly The Dative Sing of کَہَارو, ۱ e. کَہَارِی kējārī khō and the Ablative of the fem. Sing کَہَارِی kējārī (frequently also written کَہَارِی) is generally used as an interrogative adverb, why? what for?

کَہِی پَر پَرِیں دُکھی دُٹَارِی رِی

In which wise wilt thou, o afflicted one! pass (thy time) without the bountiful? Sh. Jam. Kal IV, 16

تہنژ کَہَارو قیس کَہی آچتو ایٹی چوں

What has happened to Qais? having come they speak thus. Maj 39

کَہَارِی کَہی تو کَہو مِی پَنہں حو حَال

Why has thy own state been made by thee thus?
Maj 655

Nothing else will be of use to thee, except that,
which thou hast sown thyself,

Not a grain givest thou to any one, accumulating
thou hoardest up treasures. Mānghō 10

کي چيکي چين بي کي لهي سترندي سار

Some (lightnings) flash over China, some take notice
of the Samargandīa. Sh. Sār IV, 12

کريان بي نه کي آهر انهي آهيان

I do not other (work) for any, even his I am. Sh.
Um. Mār VII, 5

The emphatic form of this pronoun is also in
frequent use

SINGULAR

Nom. کوئی kōī, any one, sam کائي kāl

Format. کوي کahl

PLURAL

Nom. کائي kāl, or کتيں kal, کائي kāl.

Format. کائي kanī or کوي kahl

دو سوي جي کي ن جو هوندا مون چاهي اتي

Because there will be at the door of my friends
some (= several) longing like me. Sh. Jam. Kal VIII,
Epil.

کي ن کوي مانهين پيئي کد کائي

To some, some men some (peculiar) knowledge has
been allotted. Sh. Sōr I, 17

Instead of the emphatic form of this pronoun کو
kō may also be repeated

When **ک** is followed by the auxiliary verb **آئی** *āhe* (is) with a negation, a contraction takes place, as **کوئی** *kuhi* (in stead of **کو نہ آئی**) there is nobody (m), **کانہی** *kānhe* (f) **کو کوئی** *kuhuko* there is nobody at all (m), **کانہی** *kānhe* (f) **کو کوئی** *kuhukā* (f) **کی** *kīhi*, there is nothing at all

2) The compound indefinite pronoun

جو کو *joko* whoever

The original form of this pronoun is **جو کو** *joko*, fem. **جاکا** *jāka*, which alone is in use in the Formative Sing and Plural, in the Nominative Sing and Plural however the form **جو کو** *joko* preponderates it is composed of **جی** *ji*, if, and **کو** *ko*, literally if any one. Instead of **کو** or **جو کو** the reduplicated relative **جو جو** *jojō* (and its correlative **جو جو** *ejō*) is likewise in use it is inflected in the same way as the single **جو** (or **جو**)

The neutral form of this pronoun, **جو کی** *joki*, whatever, is not inflected.

SI GUJAR

Nom.	جو کو <i>joko</i> fem جاکا <i>jāka</i>
Format.	{ ن کنہی <i>jāhū kahu</i>
Instrum.	
Genit.	جو کنہی <i>jāhū kāhu</i> jo etc
Dativo	جو کنہی <i>jāhū kāhu</i> klu
Accus.	{ جو کنہی <i>jāhū kāhū</i> klu
	جو کو <i>joko</i> جو کو <i>jokā</i>
Ablat.	جو کنہی <i>jāhū kāhu</i> klu.

SINGULAR.

Nom. چڪوڪو jekōkō, fem. چڪاڪا jekākā.

PLURAL.

Nom. چڪيڪي jekēkē, com.

The neuter form of it is چڪيڪل jekīkl.

چڪو پنه جي بهاءِ جي بي بي - پ نهو ڪاڙجي سو
عدالت جو ڏهاري ڏيڍو

Whosoever is angry with his brother without a cause, he will be guilty of judgement. Matth. 5, 2

Annotation. Another compound of چڪو is چڪو harkō, every one, whoever (Hindūstānī: harkōī); it is only used in the Singular and inflected regularly, as:

Nom. چڪو harkō, fem. چڪا harkā,

Format. چڪانه harkāhē, com.

§ 37

VII. THE RECIPROCAL PRONOUN

پاڻ pāna, 'self'

The reciprocal pronoun in Sindhi is پاڻ pāna, 'self', in person, in contradistinction to تان pānu, a. m., one's own person or personality. It is derived from the Sansk. आत्मा, soul, self, which becomes in Prākṛit either आत्मा (Var III, 48) or आत्मा (Var V, 45). From the latter Prākṛit form appāna, the Sindhi پاڻ has sprung by dropping the first syllable 'ap

Annotation. The Marāṭhī reciprocal pronoun āpā points likewise back to the Prākṛit appāna, whereas the Hindūstānī āp (possessive: ap-nā) is to be traced back to the Prākṛit form appā; similarly the Panjābī āp, possessive āp pā. In Gujarātī both Prākṛit forms reappear: āp, and possessive: āpā nā.

thou (thyself art) in presence of (thy) friends. Sh
Ābiri V, 12

نوجا گر مہ پان کھی جوگی زکریح جوئی

Do not worship thyself o Jogī, keep (thy) devotion!
Sh Ramakali VII, 20

توں نلص چي بقاء کھی کنٹی حوندیں د موں کھی
پنہں جي اکھ موں کتر کڈعن ٹی

How wilt thou say to thy brother let me pull out
the mote from thy eye? Matth. 7, 4

In this last sentence the subject, to which the re-
ciprocal pronoun is to be referred, must be found out
from the context or the emphasis of the speaker

دھُرُ dhure is not a reciprocal pronoun, as alleged
by Capt. Geo Stack, it is the Locative of دھُرُ dhuru,
'extremity', exact spot' (Panjābī dhur, adv), used adver-
bially The same is to be remarked of پندُ pindē, which
is the Locative of پندُ pindn, a. m. body', and signifies
'in person' For this reason its Genitive is جو پندُ جو
pinda jō etc.

پر تھہ پندُ پانہں جو مہوس منہ پايو

But ask thy own body (i. e. thyself), having turned
thy face upon it. Golden Alphabet 48, 7

One another is expressed in Sindhi in the fol-
lowing way

ٻي ٻي کٽڙا پڻ کهي سدائين ساريں

Their hearts always remember each other Maj 200

Accus.	{ کھی ۽ sabha khā. کھ ۽ sabhu, fem. کھ ۽ sabha.
Ablat.	کھان ۽ sabha khā.

PLURAL

Nom.	کھ ۽ sabhe, com.
Format.	{ کھ ۽ sabhane, کھ ۽ sabhine کھ ۽ sabhu
Instrum.	nine, کھ ۽ sabhe.
Gent.	کھ ۽ sabhane jo etc.
Dative.	کھی کھ ۽ sabhane khā etc.
Accus.	{ کھی کھ ۽ sabhane khā. کھ ۽ sabha.
Ablat.	کھ ۽ sabhane (کھ ۽ sabhine) کھان کھ ۽ sabhane khā etc.

In the Nom Plur we find occasionally کھ ۽ sabhē written, instead of کھ ۽ sabha. In the Formative Plural کھ ۽ sabhē may be used, instead of کھ ۽ etc., when the noun immediately follows in the Formative (۵)

میرے وقت و نچایم پانوں جا

My whole life is useless, my time (pl.) has been lost by me. Sh. Surāg V, Epil.

آلله ان پریتی جا کھی کھ سرن

By Allah all the undertakings of that friend are carried out. Maj 688

دیتھا پڑھن پریت سس یب گرماؤ بس

جاند سونہارا کھ ۽ ن پڑھن ہن مہمہ موچارا

Sitting they read with love, causing always their eyes to shed tears

c) The pronominal adjective کو sabhukō

The compound pronominal adjective کو sabhuko is inflected as follows

SINGULAR

Nom. کو sabhuko fem. کا sabhakū

Format. کو sabhakūhū, com
etc. etc. etc.

PLURAL

Nom. کی sabhakō, com.

Format. کی sabhakane.
etc. etc. etc.

There is also a neuter form of this pronoun کی sabhukī. The emphatic form کو sabhukōī is also used (see کو)

سانو کهری کا هی سَری سَری

In Savan (July—August) every one slips (into the river), this one (goes into it) merry in the cold season Sh. Suh III, 17

اچان دِلَه سَری ن دِخان واحِباتی

I come at every time, using shifts I go. Sh Barvo Sindhi II, 7

پی بِمالو عِشقِ حر کی سَری

Having drunk a cup of love we understood every thing Sh. Kal II, Epil.

d) The pronominal adjective میروئی miryōī

The pronominal adjective میروئی miryōī or میرو میroi is inflected in the same manner as کو sabhukō.

c) The pronominal adjective ڪو sabhuko.

The compound pronominal adjective ڪو - sabhuko is inflected as follows

SINGULAR.

Nom ڪو sabhuko fem. ڪا sabhuka.

Format. ڪوڻ sabhakūhū, com
etc. etc. etc.

PLURAL.

Nom. ڪي sabhakū, com.

Format. ڪن sabhakana.
etc. etc. etc.

There is also a neuter form of this pronoun ڪي - sabhuki The emphatic form ڪوڻي sabhukoī is also used (see ڪوڻي)

سانو ڪوڻي ڪا هئي سڙهي سڙهي

In Sūvan (July—August) every one slips (into the river), this one (goes into it) merry in the cold season Sh. Suh. III, 17

اچان ويله ڪوڻو ڪوڻو وڃان واهڻي

I come at every time, using shifts I go Sh Barvo Sindhi II, 7

بي پيالو عشق ڪو ڪي ڪو رسو

Having drunk a cup of love we understood every thing Sh Kal. II, bpl.

d) The pronominal adjective مڙيوڻي miryōi

The pronominal adjective مڙيوڻي miryōi or مڙيو mirōi is inflected in the same manner as ڪو sabhuko

راتر میڑی رت سار کار کاندھ ککر

The gravel-stone throughout (i. e. all) make red with blood for the sake of (thy) husband. Sh. Ābiri VIII, 8.

حاجک تو متہاء ملک میڑی کھریاں

O bard! upon thee (i. e. for thy sake) I sacrifice all (my) property Sh. Sōr IV, 10

2) Correlative adjectives.

The Sindhi possesses a great facility to derive correlative adjectives from pronominal bases.

a) The pronominal adjectives, denoting 'quantity' are formed by affixing to the original Sanskrit-Prākṛit bases or other bases formed alike, the adjectival termination *rō*, as *کٔارو* *kētarō*, how much? Sansk. कितम् Prak. केतिअ. As similar phenomenon is to be noticed in the cognate idioms, as Hindūstānī *kittā* and *kit-nā*, Panjābī *kit-nā*, Marāṭhī *kitī* or with the affix *k* *kitik*, Gujarātī *kēt-lō*, but Bangālī *kit*.

b) The pronominal adjectives denoting 'size', are formed by affixing to the respective pronominal base the termination *ḍō*, as *کٔڊو* *kēḍō*, how large? This termination is properly not an adjectival affix, but an adjective *وڊو* *vaḍō*, 'great', the first syllable of which is dropped in this composition. This is clearly proved by the Marāṭhī, as *kē-vadhā*, how great, and the Gujarātī *kē-vaḍō* (but Panjābī *kē-ḍā*, as in Sindhi).

All these pronominal adjectives admit again of a diminutive form, by adding the affix *ṛō* (see § 11), as *کٔڊڙو* *kēḍṛō*, how small?

c) The pronominal adjectives denoting kind are formed by adding to the pronominal bases *kēha*, *jēha*, *tēha*, *ēha*, *hūa* (*ūha*), the diminutive affix *ṛō*, in consequence of which the long vowel of the pronominal

§ 39

IX. PRONOMINAL SUFFIXES,
attached to nouns and postpositions.

Instead of the inflected cases of the absolute personal and possessive pronouns the Sindhi uses very extensively the so-called suffixes or pronouns, which are affixed to nouns, postpositions (adverbs) and verbs. The use of these suffixes constitutes quite a peculiar feature of the Sindhi language and distinguishes it very advantageously from all the kindred idioms of India, which are destitute of pronominal suffixes but at the same time the construction of the sentences is very frequently thereby rendered so intricate, that it presents great embarrassments to a beginner. In this respect the Sindhi quite agrees with the Paštō and the Persian, being the connecting link between the Indian and Iranian languages.

Here we shall describe the manner, in which the suffixes are attached to nouns and postpositions the verbal suffixes will be treated in their proper place.

The pronominal suffixes, which are added to nouns and adverbs, are

Singular	Plural
I pers. م me.	اور u or هون hu.
II pers. آ a.	و va.
III pers. س se.	ن ne or ن na.

The suffix of the I pers. Sing mo corresponds to the Prākṛit Genitive Sing मे my the Persian suffix is م — am, Paštō me, as in Sindhi

The suffix of the II pers. Sing آ has sprung from the Sansk. Genitive Sing ते , thy, t being elided in Sindhi according to Prākṛit rule (see Introd. § 7) In Persian

§ 40

I. Pronominal suffixes attached to nouns

When a suffix accedes to a noun, its final vowel undergoes in some instances a change. But it is to be noticed, that the suffixes are not used promiscuously with nouns, but for the most part only with those referring to man, far less with those referring to animals or to inanimate objects.

In the Nominative Singular

- 1) Nouns ending in *u* undergo no change before the suffixes.
- 2) Nouns ending in *ō* generally shorten the same to *u*, but *ō* may also keep its place before the suffixes.
- 3) Masc. nouns ending in *i* change the same for euphony's sake either to *yn* or to *ya*.
- 4) Fem. nouns ending in *i* change the same either to *ya* or shorten it to *i*.
- 5) Nouns ending in *o* (*i*) remain unaltered before the suffixes.

In the Formative Singular the suffixes accede to the final vowel without any further change, with the exception of nouns ending in *ō*, the Formative Singular of which terminates before suffixes in *ē*, and not in *ō*.

In the Nominative Plural a final long vowel is shortened respectively and final nasal *n* dropped before the suffixes, but final *i* of masc. nouns is changed to *ya*, as in the Nom Sing

In the Formative Plural the suffixes accede to the termination *nē* without any further change

Nouns ending in *ū* (*ū*) and *ā* are hardly ever found with suffixes, of nouns ending in *a* there are some instances, but they are very rare, and only found in poetry. On the whole the suffixes are for the most part attached

	Nominative.	Formative
Plur	II pers. بَنَوَ nōnava, your eyes.	بَنَوَانِ nōnanava.
	III pers. بَنَى nōnane, their eyes.	بَنَانِ nōnanine

In the Formative Sing there is instead of the suffix *mo*, the form *hime* also in use, as بَنَاهِي nōnahime and instead of *so* we find likewise the form *hise*, as بَنَاهِي nōnahise. In the Format. Plur the suffix of the II pers. *ō* is generally contracted with the final *o* of the termination *ne* to *ū* (*u*) or even *i* or *hē* is affixed, to avoid a hiatus, as بَنَانُو nōnanū, بَنَانِي nōnanī or بَنَانَحِي nōnanachi.

In poetry final 'u is frequently lengthened again to *ō* before the suffixes but final 'a may also be likewise lengthened, if required by the metre, as بَنَانَا nōnāna, instead of بَنَانِ nōnani.

Some nouns of this class, which do not change final *u* in the Formative Singular, are somewhat irregular in attaching the suffixes. These are پِي piu, father, بھَا bhā, brother, مَ mā, mother, دھی dhiu, daughter, نُھ nuh, daughter-in law

پِي piu, father

SINGULAR

Nomin. and Format. پِي piu

Sing	I pers. پِيَامِ piāme, پِيَامِ piāme, پِيَاهِي piāhime
	پِيَاهِي piāhime, my father
	II pers. پِيَاهِي piā-e, پِيَاهِي piāe, پِيَاهِي piāhi, thy father
	III pers. پِيَاهِي piāse, پِيَاهِي piāse, پِيَاهِي piāhise, his father

PLURAL.

Nomin. بهائِرَ bhāura, Format. بهائِرِ bhāurane or

Nominative. بهائِسَ bhāune. Formative.

I pers. بهائِرِمَ bhāurame, { بهائِرِنِ bhāuranime.
my brothera. { بهائِنِ bhāunime.
etc. etc.

ماءَ māu, mother

SINGULAR.

Nominative and Formative ماءَ māu.

Sing { I pers. مائِمَ māume, مامَ māme مائِهِنِ mānhime,
my mother
II pers. ماءَ māe, مائيَ mane, thy mother
III pers. مائِسَ māuse, ماسَ māse, مائِسِ mānuse
مائِسِ māmas, his mother

Plur { II pers. مائِوا māva مائِونا mānuva, your mother
III pers. مانَ māne, مائِنِ mānne, their mother

PLURAL.

Nomin. مائِرَ māura, Format. مائِیَ māune.

Nominative. Formative.

I pers. مائِرِمَ māurame, my mothers, مائِنِ mānime.
etc. etc.

دهيَ dhiu, daughter

SINGULAR.

Nomin and Format. دهِيَ dhiu (دهِيِ dhiu)

Sing I pers. دهِيِمَ dhume, دهِيِمِ dhime دهِيِ dhi-
name دهِيِنِ dhinime, my daughter

A noun with suffixes may be followed by post-positions, in this case the suffixes are added to the Formative of a noun.

مَآڙهي حَيو مَالِسِ ڪهي تہ تون پاڻ پڙي ۽ ۱

The people said to his mother ask him thyself
Maj 42

اعو پُترم تڻ پڙي جو بهاليم جو سر وڌهي

May that thy son fall into the forest (i. e. away
with that thy son), who will cut off my brother's head
Story of Rāo Diācu p 1

امڙ ۽ ۱ ڪهڙو مونهاڻ وڃي سانهڙو

O mother, away with thy house (literally to the wall
with thy house), away from me goes the little caravan.
Sh. Hua. II, 7

جهڙ تہ جهلي ۽ ۱ ڀي سائڙ ست ۽ ۱ ڀي

۽ ۱ ۽ ۱ ڪاڻي ڪاڇڙا سا مڙ مڙي ماس

۽ ۱ ۽ ۱ ڀي ڀاس تہ ڪي ۽ ۱ ۽ ۱ ڪي

By no perplexity was Sūhmi kept back, in the stream
was her devotion

From which poor (woman) such a one was born, that
her mother may well boast

If thou seest her father, thou mayst also love him a
little Sh. Suh. III, 13

ماءُ ۽ ۱ بهائڙم ڪاڇر ۽ ۱ ۽ ۱ آهي

Thy mother and thy brothers are standing outside.
Matth. 12, 47

مَآڙ ۽ ۱ بهائڙس ڪاڇر ۽ ۱ ۽ ۱ سانس ڪاڻاڻ ڪهڙو

His mother and his brothers, standing outside, wished
to speak to him. Matth. 12, 46

Plur	II pers.	جُؤْمَ your head,	جُؤْمَ	جُؤْمَ
		mathuva,	mathava,	mathahīva.
	III pers.	جُؤْمَ their head,	جُؤْمَ	جُؤْمَ
		mathune,	mathane	mathahano.

PLURAL

Nomin. مَثَا mathā Format. مَثَانِ mathane.

Nominative.

Formative.

Sing	I pers.	مَثَانِي mathame,	مَثَانِي mathanima
		my heads	
	II pers.	مَثَاكَ matha-o,	مَثَانِي mathani
		thy heads,	مَثَانِي mathanihe.
	III pers.	مَثَاكَ mathaso,	مَثَانِي mathanisa.
		his heads.	

Plur	II pers.	مَثَاكَ mathava,	مَثَانِي mathaniva.
		your heads.	
	III pers.	مَثَانِي mathano,	مَثَانِي mathanine.
		their heads	

کیر آنہیں کتھان کھانوں کھانوں

Who art thou, whence comest thou, what is thy name?
Maj 167

حتی نظر ناتھ جو اہی اوتارن
اہی اہی انان لکا بھلی لوک میں

Where the sight of the Lord is, there are their
abodes.

These are their tokens concealed they wander about
in the world Sh. Rāmāk II, 9

PLURAL.

Nom. دھانی dhanī, Format. دھانی dhanyuna.

Nominative.

Formative.

Sing	{	I pers. دھانی dhanyame, دھانی dhanyunime. my masters.	{	I pers. دھانی dhanyunī.
		II pers. دھانی dhanya-o, دھانی dhanyuneha.		II pers. دھانی dhanyunī.
		III pers. دھانی dhanyase, دھانی dhanyunise his masters.		III pers. دھانی dhanyunise.
Plur	{	II pers. دھانی dhanyava, دھانی dhanyuniva. your masters.	{	II pers. دھانی dhanyunī.
		III pers. دھانی dhanyane, دھانی dhanyunine. their masters.		III pers. دھانی dhanyunine.

دیر و تار و جوت میں پریم جی بخار

There is constantly in my body the talk of my friend. Sh. Suh. IV, 7

دھانی کر مہ دھار پاؤ تہ پریم کہاں

O my master, do not make apart (thy) quarter from those friends. Sh. Barvō III, 5

چنداں سدھر کہ اس تمڈاں وہی وہ سامہوں

Because her steersman is sturdy, therefore she floats facing the current. Sh. Surāg III, 6

4) Nouns ending in ī (fem.)

Nouns ending in ī (fem.) either shorten final ī to i before the suffixes or change it to ya the latter is always the case with adjectives and participles ending in ī. The termination of the Nomin Plur ū is shortened to 'u and the final nasal dropped before the suffixes.

In poetry final *i* is occasionally not changed to *ya*, but simply to *a*, as

پوپھکا پھندم سا

if there is any power of mine, it is that. Sh. Kād. IV, 9

پوپھکا puphka, a father's sister, has, besides the regular forms, also پوپھکا نامو puphkanamo or پوپھکا نومو puphkanumo.

حووٰی ماعہ ستر جنی یگر میں پاکریاس

Like the moon on the fourteenth of the month was his turban in the plain Sh. Kād. V, 1

کوئی گئی نہ، اندر آندوئے

Not by any messenger have they been asked inside is their grief. Sh. Rāmāk. VI, 4

5) Nouns ending in *o* (sem.)

Nouns ending in *o* remain either unaltered before suffixes or change final *o* (i) to *ya*, as well in the Nominative as in the Formative Singular

SINGULAR

Nom. چھوکر *chōkaro*, girl, Format. چھوکر *chōkaryā*
Nominative. *Formative.*

Sing	I pers.	چھوکریم <i>chōkarime</i> , thy girl	the same.
		چھوکریم <i>chōkaryama</i> .	
	II pers.	چھوکرے <i>chōkarō</i> , thy girl,	the same.
		چھوکرے <i>chōkaryā-a</i> .	
		چھوکرے <i>chōkaryāhe</i> .	
	III pers.	چھوکرے <i>chōkarise</i> , his girl,	the same.
		چھوکرے <i>chōkaryase</i> .	

		<i>Nominative.</i>	<i>Formative.</i>
Sing	II pers.	جوڙي jōḍi, جوڙي jōya, thy wife.	The same.
		جوڙي jōya-a.	
		جوڙي jōnḍ, جوڙهي jōnhḍ.	
	III pers.	جوڙيس jōḍisa, جوڙيس jōyasa, his wife. جوڙيس jōnḍisa, جوڙهيس jōnhasa.	The same.
Plur	II pers.	جوڙو jōiva, جوڙو jōyava, your wife	The same.
		جوڙو jōnava, جوڙهو jōnhava.	
	III pers.	جوڙي jōḍina, جوڙي jōyane, their wife.	The same.
		جوڙي jōnana, جوڙهيس jōnhane.	

PLURAL.

	<i>Nominative.</i>	<i>Formative.</i>
I pers.	جوڙيم jōyume, my wives. etc.	جوڙينم jōynnime. etc.

جڏهين هو عدالت جي گادي تي ويٺو تڏهين جوڙيس
چواڻي مرڪل ۾

When he was seated on the judgement seat, his wife sent him word. Matth. 27, 19

The other nouns, ending in *ū*, *ā*, *a* are generally not used with suffixes, though occasionally one or another is found with a suffix, in this case final *ū* is changed to 'u' in the Nominative, and in the Formative to *ua*, whereas *ā* and 'a' keep their place before suffixes

SINGULAR.

Masc. سَدُو sandō

	Nom. سَدُو sandō	Form سَدَا sanda
Sing	I pers. سَدُومِي sandōma, my	سَدُومِي sandōme.
	II pers. سَدُوكِي sandō-o, thy	سَدُوكِي sanda-o.
	III pers. سَدُوسِي sandōse, his	سَدُوسِي sandase.
Plur	I pers. سَدُومِي sandū, our	سَدُومِي sanda-ū.
	II pers. سَدُوكِي sandūva, your	سَدُوكِي sandava.
	III pers. سَدُوسِي sandūne, their	سَدُوسِي sandane.

PLURAL.

Nom. سَدَا sandā Form. سَدَانِي sandane.

Sing	I pers. سَدَانِمِي sandāme, my	سَدَانِمِي sandanime.
	II pers. سَدَانِي sanda-o, thy	سَدَانِي sandanī
	III pers. سَدَانَسِي sandase, his	سَدَانَسِي sandame.
Plur	I pers. سَدَانِمِي sandā-ū, our	سَدَانِمِي sandanime.
	II pers. سَدَانِي sandava, your	سَدَانِي sandaniva.
	III pers. سَدَانِي sandane, their	سَدَانِي sandanime.

It has been stated already (see nouns ending in ō, § 40, 2) that ō and ā may also be preserved before the suffixes, as سَدُومِي sandōma, سَدَانَسِي sandame etc.

مَا زَهَوْنَ ذِيْنَ دَاۤءٍ اَجَبِي سَيِّئَ اِدَاۤءٍ

The people (and) whosoever are thy relatives, will give thee reproaches. Maj 292

رَاۤلِي مَهْمِي تِهْ حُزْنِي

مُرْسِي تِهْ دَاۤءٍ

هَاتِي سِي سُوۤرِي

اِهْمِي جُوۤرِي

اِهْمِي اِدَاۤءٍ اَجَاۤءٍ

The women have on the head two plaits,

The men have on the heads hair

In the hands sticks,

On the heads plaits

These are their habits. Verses of the Māmūla.

اِنَّ اَرْضِيۤنَ حُورَ فَاۡتِيۤنَ هَوٰٓءٍ اِفْرَدُوۡسَ ثِي

The garden (of Eden) is their place the noble ones have gone to Paradise. Sh. Kād. IV, 6

In poetry سَدُو is now and then used without suffixes, which must then be supplied from the context

لَدَهَاۤئِي اَهْمِي اِهْمِي سَدَاۤءٍ اِدَاۤءٍ اَجَاۤءٍ

The worthy ones, says Latīf, see his gifts. Sh. Sōr I, 14

2) Postposition ending in u

سَانِ sanu, with.

SING

PLUR

I pers. سَاۤنُمِ sānūme, with me.

سَاۤنُهْمُ sānūhū, with us.

II pers. سَاۤنُۤي sānu-e, with thee.

سَاۤنُۤو sānuva, with you.

III pers. سَاۤنُسِ sānuse, with him

سَاۤنُۤنِ sānune, with them.

ایک قصر در آفتاب سے کھلیں کھلیں

In one palace there are lakhs of doors, in thousands are to it windows. Sh. Kal. I, 23

ہم کدھیں ایں گلیوں مارو کدھیں ہن کدھیں آسائیں جو آہی

If we are beaten by them, even then it is our advantage. Sindhi Read. Book, p 64

کا جا کالہ مگر پچھل بندھاہ من

Whatever be the matter with thee, o Bījalū, let me hear that. Sh. Sōr II, 17

مگر نہ مگرہیں (نہی یح نہ بدھرو

Do not unbosom thyself to them weeping do not make it public. Sh. Rūpa I, 8

اُنس چیلہ واپس آیا

His disciples came unto him. Matth. 5, 1

Postpositions and adverbs ending in *ē* are treated differently; they either retain *ē* before the suffixes or they shorten it to *ē* (i), thus the postposition *کھی* *khē*, the case-sign of the Dative or Accusative, retains its final *ē* before the suffixes, as *کھی* *khēse*, to him (her, it), *کھی* *khēna* or *کھی* *khēna*, to them, whereas *اُپی* *utē*, upon, shortens final *ē* to *ē* (i) as *اُپی* *utise*, upon him (her, it) or *اُپی* *utihise*, *اُپی* *utine*, upon them or *اُپی* *utahine*. Others again vary, as *ماتھ* *mathē*, upon (properly the Locative of *ماتھ* *mathō*, the head), *ماتھ* *matha-ē*, upon thee (the Formative of *ماتھ*), but *ماتھ* *mathise*, upon him (being properly the Locative of *ماتھ*, the top).

nasal only being dropped before them, as مَتَهَانْسِ mathāuse, from upon it, مَتَهَانْوِ mathānva, from upon you
 كَهَانْسِ khāuse, from it, كَهَانْوِ khāune, from them.

Those ending in o change it to a before suffixes,
 as پُٺَاسِ puāse, behind him (from پٺو pno)

تَدِينِ ماءُ نُجْهِي ڪَهي مَڃِي ڪَهي لَکِي ڪِينَا

Then the mother asked Majnō what (matter) has
 happened to thee? Maj 44

آسِ ۾ ڪَا اَنگَرَا ڪَهَلِ ڏِ پَري ڪِينَا

My limbs melt, no languor befalls them. Sh Kha
 hōrī, Epil. I.

آسِوَن پَانِ مَتَهَانِي ڪَهَرِيَاں اِيءِ ۾ چِيَانِي

I sacrifice myself for thee, thus he spoke. [Maj 755

سِرَ ۾ ڪَڙِي حَالِ مَنَ ۾ اِيئي مَڪَرَمِ ۾ ۾

That whole state becomes known out of them. Sh
 Kal I, 17

تَاں سَوَ قِيں حَوَ غُڻِ جِي مَتَهَانْسِ ۾ ۾ ڏور ڪَڙِي

Then that, which is rain, becomes rain, if thou re-
 move from it the dot. Sh. Kal I, 21

هِيئي سرَ سَنَڌو ڪَهوٽِ مَتَهَانُو ڪَهَرِيَاں

Thus head is ready o bridegroom, for you I sacrifice
 it. Sh. Kād. IV, 8

اَمَرَا ڏِينَهَ اِيڊَا حَوَ ڪَهوٽِ ڪَهَانْسِ ڪَہَ ۾

Such days will come, that the bridegroom will be
 taken from them. Matth 9, 15

In some tenses though there is a marked difference between neuter and active verbs, and we may therefore, for practical purposes, divide the Sindhi verbs into neuter and active ones.

1) The neuter or intransitive verb ends in the Infinitive in *anu* and in the Imperative in *'u*, as

هَلُ hal-anu, to go, Imper هَلُ hal u, go

وَرُ var-anu, to return, " وَرُ var-u, return.

But in derivative verbs, where the termination of the Infinitive is preceded by *ā*, the Infinitive ends, for euphony's sake, in *inu*, as

كَارَينُ kārā-inu, to be blackish, Imper كَارَا kārā-u.

When the verbal root ends in short *'a'* or *'i'*, a euphonic *v* is inserted between it and the increment of the Infinitive, as

پَوُ pa-v anu, to fall, Imper پَوُ pa-u.

نِوُ ni v-anu, to bow, " نِوُ ni u.

2) The active or transitive verb ends in the Infinitive likewise in *apu* (in Sindh commonly in *ipu*), and in the Imperative in *'e* (and partly in *'u*), as:

جَهَلُ jhal-apu, to seize, Imper جَهَلُ jhal-e.

پُھَرُ phur-apu, to plunder, " پُھَرُ phur-e.

But when the increment of the Infinitive is preceded by *'a'*, *ā* and *ō*, the Infinitive ends, for euphony's sake, in *ipu*¹), as

مَیْ ma-ipu, to measure, Imper مَیْ ma-e.

گَالِھَا gālha-ipu, to speak, " گَالِھَا gālha-e.

دُھو دُھو-ipu, to carry, " دُھو دُھو-e.

1) Some Sindhis, especially the Mirvashis write and pronounce instead of *apu*: *ā-pu* or contracted: *āpu*.

Neuter

دھوتن dhopanū, to be washed
 دُبھن dūbhanū, to be milked
 دَجھن dajhanū, to be envious
 دھراپن dhrāpanū, to be satiated

رَجھن rajhanū, to be boiled
 رھن rahanū, to remain
 سجن sujanū, to be heard
 کسن kusanū, to be killed
 کھاجن khājanū, to be eaten
 کھامن khamanū, to burn

کھاجن khajanū, to be raised
 گسن gasanū, to be abraded.
 لسن labanū, to be reaped
 لَبھن labhanū, to be obtained
 لوسن lūsanū, to be scorched
 مَپن māpanū, } to be contained
 مَامن mamānū, }

مسن musanū, to have ill luck
 وِسامن viśāmanū, to be extinguished
 وِکامن vikamanū, } to be sold
 وِکن vikanū, }

وِھامن vahāmanū, to be passed
 ھَپامن hapāmanū, to be lessened
 یَبھن yabhanū, to be copulated

Active.

دھورن dhuanū.
 دُھن duhanū.
 دَھن dahānū
 دَھرَین (دَھرائن) dhrā inu

رَندھن randhanū.
 رَکھن rakhanū.
 سَجن sananū
 کَھن kahanū.
 کَھَین khānū.
 کَھَاین khāinu

کَھَین khamanū
 گَھن gahanū.
 لَسن lannū.
 لَھن lahanū.
 لَوسن lūhanū.
 مَسن mānu.

مَھن muhanū.
 وِسَین viśānu
 وِکَین vikanū

وِھَین vahānu.
 ھَپَین hapānu
 یَھن yahanū.

In a number of verbs, the final r (ṛ) of which is preceded by the vowel 'i', ā is inserted before the final radical and 'i' dropped, as

سُدِّعِرُنْ sudhiranu, v n., to be arranged, caus. سُدِّعَارُنْ sudhāranu, to arrange.

وِيسِرُنْ visiranu, v n., to be forgotten caus., وِيسَارُنْ vi sārānu, to forget.

كُيِّدِرُنْ kindīranu, v n., to be spread, caus. كُيِّدَّارُنْ khindāranu, to spread.

وِجِرُنْ ujīranu, v n., to be waste, caus. وِجَّارُنْ ujā ranu, to lay waste
etc. etc.

But the regular mode of forming the causal is also in use, as

اَرَانُنْ arānu, v n., to be caught caus. اَرَّانُنْ arānu, to entangle.

تَارَانُنْ tarānu, v a., to fry, caus. تَرَّانُنْ tarānu, to cause to fry

پَرَّهَانُنْ parhānu, v a., to read, caus. پَرَّهَانُنْ parhānu, to cause to read

سَمَبَاهَانُنْ sambahānu, v n., to be ready caus. سَمَبَاهَانُنْ sambahānu, to get ready

b) When final r or ṛ of a verbal root be preceded by the short vowels 'i' or 'u', the causal increment ā coalesces with them to ē and ō respectively, as

پَهَرَانُنْ phiranu, v n., to turn caus. پَهَرَّانُنْ phēranu, to cause to turn.

كُيِّدِرَانُنْ khindīranu, v n., to be spread, caus. كُيِّدَرَّانُنْ khindēranu, to spread (besides كُيِّدَّارُنْ).

کہیں kuh anu, v a, to kill caus. کہائیں kuhā inu,
to cause to kill

On the reverse a euphonic r is inserted before the
causal increment in such verbs, the final radical of which
ends in ā, as

گھائیں ghā inu, v a, to wound caus. گھارائیں ghā r
ā inu, to cause to wound

There is a number of causal verbs, which cannot be
brought under any of the foregoing rules these are

اُٹھیں uthān, v n., to rise caus. اُٹھارائیں uthāranu,
to cause to rise

درجیں drjānu, v n., to be afraid caus. درجھارائیں drō
jāranu, to frighten.

سیکھیں sikhānu, v a, to learn caus. سیکھارائیں sōkhā
ranu, to instruct.

سہیں sumhānu, v n., to fall asleep caus. سہارائیں
sumhāranu, to put to sleep

وہیں vāhānu, v n., to be lost caus. وہنارائیں vāhānu
to loose

وہو جائیں vōhojanu, v n., to batho caus. وہوہارائیں ve
hojāranu, to wash.

III. From most of the causal verbs a second
causal may be derived, according to the rules laid
down already, the first or simple causal being treated
again as a theme by itself

Simple caus. ورجائیں vircā inu double caus. ورجارائیں
virō-ā r ā-inu, to cause (another) to wear

Simple caus. گارائیں gārānu double causal گارائیں gār ā
inu, to cause to shed (tears)

The passive increment حَنْ Janu is joined to the verbal root, if it end in a consonant, with or without the conjunctive vowel 'i', as euphony may require it but if the verbal root end in a vowel, the conjunctive vowel 'i' must always be employed, as

پُورَنُ pūranu, v a., to bury, pass. نُورَحَنُ pūr Janu, to be buried.

گھٹَنُ ghatanu, v n., to lessen pass. گھٹِیَنُ ghati Janu, to lessen.

وِیَنَاجَنُ vīñānu, v caus., to loose, pass وِیَنَاجِیَنُ vīñā i Janu, to be lost.

Those verbs, which end in a radical a and in the Imperative in 'u' (see § 43), as جَورَنُ ča v-anu, Imper جَورُ ča-u, to speak, drop before the increment of the passive the euphonic v of the Infinitive, as جَورِیَنُ ča-i Janu, to be spoken پَورَنُ pa v-anu, to fall, Imper پَورُ pa, pass. پَورِیَنُ pa i-Janu, to fall.

Those verbs, which shorten their final root vowel (i, u, ō) before the increment of the Infinitive (§ 42, 2), retain their long vowel before the passive termination J-anu, as

پِیَنُ pi anu, v a., to drink, Imper پِی پِی pīu, pass پِیَنُ pī Janu, to be drink

پُورَنُ pu-anu, v a., to string beads Imper پُور پُور pū u pass. پُورِیَنُ pū iJanu, to be strung (as beads)

دُھورَنُ dhu anu, v a., to wash, Imper دُھور دُھو dho-u pass دُھورِیَنُ dhō-iJanu, to be washed.

Exceptions to these rules are

تُھِیَنُ thi-anu, v n., to become Imper تُھِی تُھِی thi u, pass. تُھِیَنُ thi Janu, to become

گَدَحُ gad ij anu, to meet, Imper گَدَح gad ij u

Those verbs, which insert a euphonic *v* in the Infinitive, drop it again in the Imperative, as

نَو na v-anu, *v* n., to bow, Imper نُو na u

If a final vowel has been shortened in the Infinitive, it is restored again in the Imperative, as

تَهْنُ thi-anu, *v* n., to become, Imper تَهِي thi u

چَو ču-anu, *v* n., to leak, Imper حَو ču u

رَو ru-anu, *v* n., to weep, Imper رُو rō (= رَز)

Similarly وَه veh anu, *v* n., to sit down Imper وَه veh u.

The following verbs form their Imperative both regularly and irregularly

آچَن ač-anu, *v* n., to come Imper آچ ač u and آ آ ā u¹⁾

وَأَن vañ-anu, *v* n., to go Imper وَج van u and وَن va-ū.

2) The Imperative of active and causal verbs ends in *e*, as

پَال pal-anu, *v* n., to foster Imper پَال pāle

كَهَاتَ ghatañu, *v* caus., to lessen Imper كَهَات ghaṭā-ā.

But there is a considerable number of active verbs, which end in the Imperative in *u* and not in *e* some have both terminations. These are

1) From an old root *Ā* ■ which is no longer used in Sindhi but in Hindustani (آنا ■ na).

Imperative.

حَرَ čaranu, to graze	حَر čaru.
چَكَن čakhanu, to taste	چَك čakhu.
چُگَن čuḡanu, to peck up food	چُگ čuḡu
چُگَهَن čuḡhanu, to puncture	چُگَه čuḡhu
چُمَن čumanu, to kiss	چُم čumu
چُنَن čunanu, to crimplo (cloth)	چُن čunu
چَوَن čavanu, to speak	چَو čau
چَوَن čuhanu, to soak up	چَه čuhu.
چَوَن čhunanu, to pluck	چَهَن čhunu
چُوهَن čhuanu, } to touch	{ چُوهَن čhiu u
چُوهَن čuhanu, }	{ چُوهَن čuhu
دَحَائِن dhāinu, to suck	دَحَاء dhāu
دُحَن dhunanu, to choose	دُح dhunu
دُحَن dhāvanu, to blow (with bellows)	{ دُحَن dhā u or
	{ دُحَن dhā-o
دُحَن dhuanu, to wash	دُح dhō u
دَرَن daranu, to eat up	دَر daru
دِسَن dīanu, to see	دِس dīsu
دَهَن dahanu, to vex.	دَه dāhu.
دُهَن dāhanu, to milk	دُه dūhu
رَكَهَن rakhanu, to keep	رَكَه rakhu.
سَبَن sibanu, to sow	سَب sibu.
سَكَن sikanu, to long for	سَك siku.
سِكَهَن sikhanu, to learn	سِكَه sikhu.
سَلَن salanu, to divulge	سَل salu
سَمُوجَهَن samujhanu, to understand	سَمُوجَه samujhu

Imperative.

لِئَنُ limbanu, to plaster	لِئِبْ limbu.
لِنَنُ lnnanu, to reap	لُنْ lunu.
لَهَنُ lahanu, to obtain	لَهْ lahu.
لَهَنُ lahananu, to have to receive	لَهَنُ lahanu.
مُنْجَنُ munjanu, to send	مُنْجْ munju.
مَنْجَنُ manjanu, to heed	<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;">مَنْجْ manu</div> <div style="display: inline-block; vertical-align: middle;">مَنْجْ mafia</div> </div>
مَنْكَنُ mananu, to ask	مَنْكْ manu.
مَنْنُ mananu, to shampoo	مَنْ manu
وَتَهَنُ vaṭhanu, to take	وَتَهْ vathu
وِجَهَنُ viṭhanu, to throw	وِجَهْ viṭhu.
وِکَنُ viknanu, to sell	وِکْ viknu.
هَنُ hananu, to strike	هَنْ hanu.
يَهَنُ ¹⁾ yahanu, to copulate	يَهْ yahu.

The following active verbs form their Imperative in an irregular way

دِئَنُ dianu, to give Imper دِئْ dē (instead of دِئْ dīu)

1) Capt. Stack in his *Sindhi Grammar* has adduced the following verbs also as active and ending in the Imperative in u

بَکَنُ bakaṇu, to chatter	سُہَاہُنْ sūhaṇu	} to suit
بُھُلَنُ bhulaṇu to forget	سُہَاہِلُنْ sūhā-lu,	
چَہَنُ chabhanu, to stick close to	وِچَہَنُ viṭhanu, to stick to	
جَہَنُ jhakanu to prate,	وِسَہَنُ viṣhanu to trust	
رَہَنُ raṇu to please	وَرَنُ vaṇu to please	

but all these are properly intransitive verbs and therefore quite regular in their Imperative

کھنن khianu, v a., to eat, Imper کھن khū u, Prec.
کھن khū je.

تھنن thianu, v n., to become, Imper تھن thī u
Prec. تھن thī je or تھن thī je.

Quite irregular is کړن karanu, to do, in the Pre-
cative, as

کړن karanu, Imper کړ kare, Prec. کړ kī jo or
کا je.

Neuter or such active verbs, as end in the Im-
perative in 'u, take frequently, especially in poetry, the
termination iju instead of ijo, as

سُنن sunnu, to hear, Imper سُن sunu Prec. سُنن
sun iju.

This termination is also now and then found in
active verbs, ending in the Imperative in o, as

بھانن bhānu, to think Imper بھان bhā-o Prec.
بھانن bhā iju

The Plural of the Precative ends in ijō (or
ōjō, as the case may be), as

پړن pūr ijo (پړن pūr-ōjō), shut up Plur پړن پړن
ijō (پړن پړن pūr-ōjō)

Instead of ijō (ōjō) the terminations ijā, ijāo (ijā-o),
ijāhu (ijāu) ijāha are also in use, especially in a ho-
nourific sense, and are therefore also referred to a subject
in the Nominative, as

وړن var iju, return Plur وړن وړن var ijā

ونن van iju, go " ونن ونن van ijā-a.

سُن sun iju, hear " سُن سُن sun ijāha.

پړن parh iju, read, " پړن پړن parh-ōjā-u.

هَانَنُ hananu, to strike Imper هَانِ hanu Part pres
هَانَدُو han ando

Some of these however use also the other form in Indo, as

سُنَنُ sunanu, to hear, Imper سِنِ sunu Part pres
سُنَدُو sunandō or سِنْدُو sunfido

Those verbs, which end in radical u and in the Imper in u, form, for euphony's sake, their Imperative present in indō, and not in ando, as

كَلَّاهُ khalu, v a, to eat Imper كَلِّاهِ khalu Part
pres. كَلَّاهِ khalu indō.

بُدِّهَاهُ budhālu, v n., to become old Imper بُدِّهَاهِ budhālu Part. pres. بُدِّهَاهِ budhālu indō

Those verbs, which shorten their final vowel in the Infinitive or insert a euphonic v (§ 42, 1-2), do the same before the affix of the Participle present, as

پَرَوُ pa v-anu, to fall Imper پَرُو pa u Part. pres
پَرَوَدُو pa v andō

پِئِنُ pi-anu, to drink Imper پِئِي pi n Part. pres.
پِئِنَدُو pi andō

دِهَوُ dhu-anu, to wash, Imper دِهَوِ dhō-a Part.
pres. دِهَوَدُو dhu-andō

In some verbs, with euphonic v inserted, a contraction takes place, as

چَوُ ča v-anu, to say Imper چَوِ ča u Part. pres.
چَوَدُو ča v andō or چَوَدُو čandō

هَوُ hu-anu, to be Imper هَوِ hō u Part. pres. هَوَدُو
hundō (instead of هَوَدُو hu ando)

A similar contraction takes place in

دُھوَنُ dhu anu, v a., to wash, pass. دھوَنُ dho-ījanu

Part. pres. دھوَنُ dhō-ībo

پِيَنُ pi-anu, v a., to drink, pass. پِيَنُ pī janu Part.

pres. پِيَنُ pī bō

تِهَنُ thi anu, v n., to become pass. تِهَنُ thi janu,

Part. pres. تِهَنُ thi bō

کَرَنُ karanu, v a., to do, pass. کَرَنُ kī janu Part.

pres. کَرَنُ kī bō (also کَرَنُ ka bō)

The Participle present is also used in the sense of a Future, as will be seen under the future tense

§ 45

The Participle past.

From all Sindhi verbs, be they neuter, active (causal) or passive, a past participle may be derived by adding the affix *īō* or *yō* (the latter always, when the root ends in a vowel) to the root of the verb (see § 8, 14) The past participle of neuter verbs implies simply a praeterite sense, whereas that of active (causal) verbs always denotes a praeterite passive signification.

جَڳَنُ jāganu, v n., to be awake p p جَڳَنُ jāg īō

having been awake.

کھَنَنُ khatanu, v a., to gain p p کھَنَنُ khat-yō,

having been gained

پَرَبھَانُ parbhānu, v caus., to quiet p p پَرَبھَانُ

parbhāyō, having been quieted.

پَرکھَنُ parkhjanu, v p., to be tested p p پَرکھَنُ

parkh īō, having been tested.

Those verbs, which insert euphonic *v* in the Infinitive, drop it again before the affix of the past participle, as

- أَحَنَ v n, to be woven, } p. p. اُنُو unio
 اَنَسَ v a, to weave, }
 اُجْهَامَانُ ujhāmanu, to be extinguished p. p. اُجْهَانُو ujhānō.
 أَحَنَ v n, aḥanu, to come, p p آيو Ayō
 اُذَامَانُ udāmanu, to fly, p p اُذَانُو udāno
 اُكَرَنَ v a, ukaranu, to engrave, p p. اُكَرِيُو ukaryo or
 اُكْهَتُو ukhato
 اُكْهَنَ v a, ughanu, to wipe out, p. p. اُكْهَثُو ughatho
 اَلَانُ alanu, v a, to deny p p اَلَتُو altō
 اَنَلَانُ nlahanu, v n, to descend p p اَنَلَتُو ulatho
 اَنَانُ ānanu, v a, to bring, p p اَنَدُو āndō
 اَبْجَانُ bājhanu, v n, to be bound } p. p. اَبْجَتُو bājthō or
 اَبْدَهَنُ bandhanu, v a, to bind } اَبْدَهُو bādthō
 اَبْجَانُ bujhanu, v n, to be heard, } p. p. اَبْدَعُو budthō
 اَبْدَهَنُ bundhanu, v a, to hear }
 اَبْدَانُ būdanu, v n, to be drowned p p اَبْدُو būdō
 اَبْجَانُ bhajanu, v n, to run away }
 to be broken, } p. p. اَبْجَتُو bhaḡo.
 اَبْجَانُ bhañanu, v a, to break }
 اَبْجَانُ bhujanu, v n, to get wet p. p. اَبْجِنُو bhinō
 اَبْجَانُ bhujanu, v n, to be fried } p. p. اَبْجَتُو bhuḡo
 اَبْجَانُ bhunanu, v a, to fry, }
 اَبْجَانُ bhuḍanu, v n, to be digested p p اَبْجَتُو bhutō
 اَبْجَانُ bhmanu, v n, to wander about p. p. اَبْجِنُو bhunō.
 اَبْجَانُ bihanu, v n, }
 اَبْجَانُ bīhanu, v n, } to stand up p. p. اَبْجَتُو bīthō.
 اَبْجَانُ pāinu, v a, to get p. p. اَبْجَتُو pātō

تَرَاهُنُ trāhanu, v caus., to frighten,	p p	تَرَاهُو trāṭhō.
تَرَهْنُ trahanu, v n, to be frightened	p p	تَرَهْهُ trathō.
جَاهُنُ jāpanu, v n., to be born,	p p	جَاهُو jā-ō, جَاهُو jāyo or جَاهُو jāyo
جَانُنُ jananu, v a., to bring forth		جَانُو jāto
جَانُنُ jānanu, v a., to know,	p p	جَانُو jāto
جَاهَنُ jābhanu, v n., to be copulated	p. p.	جَاهَدُو jādhō.
جَاهَنُ jāhanu, v a., to copulate		
جُمَبُنُ jumbanu, v n, to be deeply engaged	p. p.	جُمَبُو jutō or جُمَبُو jumbō
جَهَافَانُنُ jhapāmanu, v n., to decrease	p p	جَهَافَانُو jhapānō.
جَهَالُنُ jhalanu, v a., to seize	p. p.	جَهَالُو jhaltō
		جَهَالُو jhalio.
جُكُنُ čukanu, v n, to be finished,	p p	جُكُو čukō
جُحُنُ čupanu, v n., to be touched	p p	جُحُو čuto
جُحُنُ čuhanu, v a., to touch		
جُحُنُ čuṭanu, v n., to get loose	p p	جُحُو čutō
جُحُنُ čuhanu, v n., to break,	p p	جُحُو čhuō
جُحُنُ čhinanu, v. a., to break off		
جُهَنُ čuhanu, v a., to soak up	p. p.	جُهُو čuṭhō
دُهْنُنُ dhananu, v a., to choose	p p.	دُهْنُو dhuō
دُبَهْنُ dubhanu, v n., to be milked,	p. p.	دُبَهْنُو dudhō
دُهْنُ dhanu, v a., to milk,		
دُرَجُنُ dryanu, v n., to be afraid	p p	دُرَجُو dṛnō
دُرَاهُنُ dṛahanu, v n., to tumble down	p. p.	دُرَاهُو dṛathō
دُرَاهُنُ dṛahanu, v caus., to demolish	p p	دُرَاهُو dṛāthō
دِيسُنُ dīsanu, v a., to see	p. p.	دِيسُو dīthō

- سَمُجْهَانُ samujhanu, v a., to understand p p سَمُجْهَانُ sa
 mutō or سَمُجْهَانُ samujhō
 سَمُجْهَانُ samahanu, v n, to go to sleep, p p سَمُجْهَانُ suto
 or سَمُجْهَانُ sumhio
 سَمْبْهَرَانُ sambhīranu, v n, to be prepared p p سَمْبْهَرَانُ
 sambhūrō, سَمْبْهَرَانُ sambhūrō or سَمْبْهَرَانُ sam
 bhīrō
 کَرَانُ karanu, v a., to do p p کَرَانُ kio, کَرَانُ kayo کَرَانُ
 kitō
 کُومَاجَانُ kūmāṭījanu, } v p., to wither p p کُومَاجَانُ ku
 کُومَاجَانُ kūmāṭījanu, } mānō or کُومَاجَانُ kūmāyo
 کِهَاجَانُ khāmanu, v n, to be burnt, p p کِهَاجَانُ khāno
 کِهَاجَانُ khapanu, v n, to be wearied p p کِهَاجَانُ khatō
 or کِهَاجَانُ khapiō
 کِهَاجَانُ khupanu, v n., to be fixed p p کِهَاجَانُ khutō or
 کِهَاجَانُ khupiō
 کِهَاجَانُ khusanu, v n., to be reduced p p کِهَاجَانُ klutho
 کِهَاجَانُ khusanu, v n., to be plucked out p p کِهَاجَانُ
 klutho or کِهَاجَانُ khusiō
 کِهَاجَانُ kulanu, v a., to kill, } p p کِهَاجَانُ kuthō
 کِهَاجَانُ kusanu, v n, to be killed }
 کِهَاجَانُ khananu, v a., to lift up p p کِهَاجَانُ khāyō or
 کِهَاجَانُ kharuō
 کِهَاجَانُ kluhanu, v n., to be tired p p کِهَاجَانُ klutho
 گَاجَانُ gapanu, v n, to stick (in mud) p p گَاجَانُ gatō.
 گَاجَانُ gutanu, v a., to plait together p p گَاجَانُ gutō
 گَاجَانُ gasanu, v n., to abrade }
 گَاجَانُ gahann, v a., to rub } p p گَاجَانُ gaṭhō.

وَنَاحَ vananu, v n, to go p p نَوَى vno

وَيَحْجُو vūhojanu, v p, to bathe p p وَيَحْجُو vehoto

وَيَحْجُو vehanu, v n., to sit, p p وَيَحْجُو vōthō

وَيَحْجُو hapāmanu, v n, to lessen, p. p وَيَحْجُو hapānō

وَيَحْجُو yabhanu, v n, to be copulated } p p وَيَحْجُو yadhō
وَيَحْجُو yahanu, v a., to copulate

§ 46

The participle of the Future passive or the Gerundive¹⁾

The participle of the Future passive or the Gerundive is formed by adding to the verbal root the affix inō (or anō, if the verb end in 'i' (ī) and optionally ino and anō, if the verb end in 'u' (ū)) The Gerundive can only be derived from active verbs neuter verbs form also a similar participial noun by means of the affix inō, but it is not to be confounded with the Gerundive see § 9, 12

The final vowel of a verbal root undergoes the same changes before the affix of the Gerundive, as before the affix of the Infinitive (§ 42), so that for practical purposes the rule may thus be given, that the termination of the Infinitive anu is simply changed to anō (ino), in order to form the participle of the Future passive. About the derivation of the affix inō see § 8, 12

وَيَحْجُو viḥhanu, v a., to throw Gerund وَيَحْجُو viḥhino, what is to be thrown.

وَيَحْجُو dianu, v a., to give, Gerund وَيَحْجُو diāno, what is to be given.

1) A kind of participle of the future active is formed by attaching the affix hāru to the Infinitive as: وَيَحْجُو hāru halana hāru, one who is about to go; see § 9, 33

If in the Infinitive euphonic *v* has been inserted between the verbal root and the affix of the Infinitive, it is dropped again in the past part. conj., as

حَرَرُ *ča v anu*, to speak Imper حَرُ *ča u p p conj*
 حَتَّى *ča I*, having spoken

pa *v-anu*, to fall, forms either regularly
 or irregularly پَشِي *pə-I*, having fallen

The verb أَحَن *ačanu*, to come, makes in the p p conj either regularly أَجَى *ač I* or irregularly أَجَى *ač-č*

The verbs أُتِنَ *dianu*, to give (Imper دِي *dē*) and يَسَّ *nas* take away (Imper نَى *nē*) make in the p part. conj دِيثِي *dē I* and بِيثِي *nē-I* or نَثِي *na I*

Passive verbs, be they derived from neuter or active themes, form the p part. conj quite in the same way, as verbs of the active voice, by adding the increment *I* (*ē*) to the passive base, as

لَوِثَحَسَ *lō-iz anu*, *v p.* to be moistened p part. conj
 لَوِثَحُو *lō iz-č*, having been moistened.

1) Active and causal verbs, ending in the Imperative in *o*, form the past part. conj. by adding the affix *ē* to the root of the verb, as

مَلَّنَ *malanu*, *v a.*, to polish p p conj مَلَّيَ *mal ē*, having polished.

لَاغَانُو *lağānu*, *v caus.*, to apply p p conj لَآغَايَ *lağā-ē*, having applied

2) The second past participle conjunctive is formed by adding to the root of the verb, be it transitive or intransitive, the affix *yō* (or *iō*). This form is only used with a Present, Futuro or Imperative, and may therefore in most cases be translated by the present participle, as

by putting کرے karē, the p. p. conj. of کرُ karanu, after the past partic. conj. ending in ī or ē. This compound form is used with the Present, the Future, the Past tenses and the Imperative, as

واری کرے varī karē, having returned / Inf. ورنَ varan
 مالی کرے malī karē, having polished / Inf. ملنَ malan
 لویجی کرے loijī karē, having been moistened / Inf. لویجنَ loijan.

Annotation. The indeclinable past participles are formed in Sanskrit either by the affix tvā or ya. In Prakrit tvā is changed to tūna and (by elision of t) to ūna, and ya becomes ia. In Sindhi the first form of the past participle conjunctive ending in ī (or ē) corresponds to the Prakrit affix ia. The second form of the p. p. conj., ending in jō, is identical with the first, and the same must be said of the third form ending in jī (or jē), the Sanskrit affix ya (Prakrit ia) having been changed in Sindhi to ja (= jō), as in the case of the Passive.

This is fully borne out by the kindred idioms. In Hindūstānī we find the following forms of the past part. conjunctive (Inf mār nā) mār, mār-ē, mār kō, mār karkē. In the first form mār the affix ia has apparently been dropped altogether, whereas in the second mār ē the affix ia has been contracted to ē. The affix kō in mār kō, corresponds to the Sindhi affix jō, j having been changed to a guttural, with transition of the Media into Tenuis. Mār kar and mār karkē are compound past participles conj. like the Sindhi form. Similarly we find in Panjābī (Inf ghall-nā, to send): ghall and ghall kē.

The Gujarātī uses two forms of the past part. conj., one ending in ī (used especially in compound verbs), as lakhī having written, and the other in Inī, as lakhInī. The first form is identical with the Sindhi affix ī, the latter Inī, corresponds to the Prakrit affix una, ī having been substituted for ū.

The Marāṭhī uses only one form of the past part. conj., ending in ūn, as karūn, having done; this affix quite coincides with the Prakrit affix ūna — The Bangālī uses either

Personal terminations of the Potential

Verbs ending in the Imperative in u		Verbs ending in the Imper in e	
Singular	Plural	Singular	Plural
I pers. ā	ū	yā, -iā	yu, u
II pers. ī, ō	-o	īō, yō ī, ō	yō, iō
III pers. e	ane	-ē	ino, ino

In reference to verbs, ending in the Imperative in u, it is to be observed

a) A final long vowel is shortened before all the personal terminations in the same way, as before the affix of the Infinitive, o g رن ruanu, to weep, Imper یس pi ā, Potential I pers. رن ru ā, I may weep, Imper یس pi ā, Potential I pers. پین pu ā, to string (beads), Imper پین pu ā, Potential I pers. پین pu ā, I may string (beads). In poetry an original long vowel may be restored again in the III pers. Sing, the personal termination ē being at the same time shortened to 'o, as رۆ rō-e, he may weep, instead of رپی ru-ā.

b) The euphonic v, which is inserted between the root of a verb ending in 'a, and the affix of the Infinitivo, is commonly retained in the Singular and the III pers. of the Plural, but dropped commonly in the I and II pers. Plural, as Inf. پان pa v-anu, to fall, Potential, Sing I pers. پان pa v ā, II pers. پان pa v-ō, III pers. پان pa v-e III pers. Plur پان pa v-ane Plur I pers. پان pa ā, II pers. پان pa-ō. In the II and III pers.

I and II pers. Sing and the II and I pers. of the Plur to *ya*, *yo* (*yī*), *yu*, *yū*, or not, if the verb end in a consonant, but the contraction must take place, if the verb end in a vowel, as *chadyū* or *chadyū* etc. but *chadyā*, or *chadyān*, *chadyān* *chadyān* etc. from *chadyān*, to think. In poetry however the looser form is also in use, as *chadyān* or *chadyān* *chadyān*. In the II pers. Sing the inflexional termination *yu* or *yī* may also be contracted to *ū* or *ī*, as *sāndhū* or *sāndhī*, thou mayst cherish.

In the III pers. Plural 'a' is generally lengthened to *ī*, and the initial 'a' of the inflexional termination *āni* dropped in order to distinguish the neuter and active verbs. But *ino* is again frequently pronounced and written *ino*, especially when the verb ends in a long *ā*, as *gālhā ino*, they may speak.

2) The verb *karānu*, to do, forms the III pers. Plural either regularly in *karīno*, or irregularly in *kāno* or *kāni*.

Annotation The Sanskrit Potential has already quite disappeared in Prakrit. But, abstracted from this significant circumstance, there can be no doubt, that the Sindhi Potential corresponds originally to the Prakrit Present tense. In Sindhi itself there are many reminiscences, that the Potential properly represents the old Present of the Prakrit; for it is very often, chiefly in poetry, used without the characteristic *thō*, is the sense of the Present. After the custom had gained ground, to express the Present by joining the *thō* to the old Present, the old Present was reserved to denote a Potential mood. The inflexional terminations of the Sindhi Potential correspond very closely to those of the Prakrit Present, as: Prak. I pers. Sing *āmi* (Sansk. *āmi*), Sindhi *ā* II pers. Sing *asi* (Sansk. *asi*), Sindhi *ē* (or *ī*), a being dropped (as a conjunctive vowel) and a

The inflexional terminations of the Aorist are

Singular			Plural		
Masc.		Fem.	Masc.		Fem.
I pers.	-so	so	sī, sū		sī, sū
II pers.	-u	ñ (t)	ñ		ñ
III pers.	—	—	—		—

The past participle of *na* is *na* only ends, as *na* is a verb.

suffixes, changed, as follows the final I
 to ya or ia = ya so, ia so e g
 hahio, m., gone, I pers. masc. **هَلَيْسَ** hahio so, I went
 or have gone, fem. **هَلَيْسَ** hahio-so in the same way
 ditho, past participle of **ثَبَّسَ** dithanu, soon
 thu so, masc. I was seen, fem. **ثَبَّسَ** dithanu so
 lthya so In

Before the inflexional termination of the II person
unsc., o, final o is dropped altogether, as

corresponds to the Sanskrit *asmī* (Prāk *amhi*), *m'* having been thrown out in Sindhi.

In the II pers. (Sansk. *nasī*) *s* = *h*, has been dropped and final *i* (o) lengthened in the masc. to *ē*, whereas in the feminine the initial 'a' of *asi* has been retained, and the latter half of it dropped altogether. The masculine termination *ē* is however also now and then applied to the feminine. In the I person Plural the Sanskrit *smāh* (Prākrit *ambū*) has been changed to *ā* (*āē*) or *āū*; in the II person masc. the Sanskrit *stha* has been first changed to *tha*, thence to *ha*, and with the elision of *h'* to *u'*.

In Hindustānī Panjābī and Gujārātī the Aorist is made up by the past participle without the addition of inflexional terminations, but in Mahrāṭhī inflexional terminations are affixed to the past participle, as in Sindhi. The same is the case in Bangālī, but with this difference, that it can form an Aorist of the active voice not only from neuter verbs, but also from active verbs; in the Passive though it must have recourse to a composition.

3) The Future,

which implies in Sindhi not only the sense of futurity, but also of possibility, uncertainty, is formed

a) In the Active Voice, by affixing to the present participle the same inflexional terminations as to the Aorist.

b) In the Passive Voice, by affixing to the present participle passive the same inflexional terminations, as to the present participle of the Active.

Annotation. The Sindhi has quite lost the traces of the Prākrit in forming the Future and fallen back to a composition, in order to make up for the lost future tense. It has approached in this respect again nearer to the Sanskrit, which likewise forms the I Future of the active voice by affixing the inflexional terminations of the substantive verb *as*, to be, to the participial noun ending in *ī* (*tr*). The modern Arian idioms differ very greatly from each other as to the method, in which they form the Future. The Hindustānī and Panjābī express the Future by means of a compound verb; they add to the Potential of a verb the past participle *gā* (instead of the common *gā*), from the root *gam*, to go, the gender of which-must agree with the subject

in consequence the preceding vowel (i) lengthened; thus we get tit, of which final t' must have been changed to l = til.

The Bangālī forms the Future by affixing to the root of the verb the inflexional termination iba; this is very remarkable and without any analogy in any of the Prākṛit dialects. It reminds us very strongly of the Latin termination ho in the formation of the Active Future of the I and II conjugation, which Bopp (Comp Gramm II, §§ 526, 663) derives from the Sanskrit bhū. It would be near at hand, to compare this affix with the Sindhī affix bō, employed to form the present participle passivo; but its origin will hardly allow of such a comparison.

II. Compound tenses

1) The compound Potential

The Potential may be compounded

a) with the present participle and the Potential of the auxiliary verb هُونُ huannu, to be, in order to do note an enduring action or state, as اَسُونُ پَرَهَندُو هَيَانُ I may be reading

b) with the past participle and the Potential of the auxiliary verb هُونُ huanu, to be, as اَسُونُ رَلَنُو هَيَانُ I may have wandered about
I my have seen by me, i. e. I may have seen it.

2) The present tense

The Sindhī has two forms for the Present tense

a) The common or indefinite Present tense, which denotes, that an action is commenced or going on at the time being, is formed by putting after the Potential (and occasionally before it) the augment تَهو tho¹, which must

1) Instead of تَهو tho: پَتُو peo (fam. پَتِي pei) is also used, but with this difference, that a more enduring action is thereby denoted. Cf §. 53 2

participle ending in *at* or *it*, and the irregular form of the auxiliary verb *asaṇḍ*, viz *āhḍ*, as: *mī libit āhḍ*, I am writing the second adds the auxiliary verb *āhḍ* etc. to the indefinite Present ending in *itḥ* etc., as: *mī libit āhḍ*, I am writing. Both these forms of the definite Present, which do not differ from each other as to their signification, denote an action going on or en-
during at the time of speaking. The third form adds to the present participle ending in *at* or *it*, the regular Present of the auxiliary verb *asaṇḍ* to be, viz *asaṭḍ* etc., as *mī libit asaṭḍ*, I am in the habit of writing, and implies a habit, custom or natural disposition; it may therefore be termed the Present Habitual. — The Bangālī has, as noticed already, a simple Present, formed by affixing the inflexional terminations to the root of the verb, and a definite Present formed by uniting the auxiliary verb *āhḍ* etc. with the present participle ending in *itḥ*, the initial *ā* of which is dropped in this composition, as: *āmī dekhitāhḍ*, I am seeing.

3) The Habitual Aorist, which implies, that an action was repeated in past time or went on at the time indicated, is formed by adding to the Aorist the indeclinable augment *thḥ*, which may follow or precede it, as the augment of the Present *e. g.* *هو آيو تهي* he came (repeatedly), or was coming.

This tense is quite peculiar to the Sindhi, no analogy to it being met with in the kindred idioms. The indeclinable augment *thḥ* is apparently the Locative of *thḥ*, and signifies 'in standing, which agrees well with the import of this tense.

4) The Imperfect, which denotes, that an action was progressing or repeated at a particular time past, is formed by adding to the present participle the Aorist of the auxiliary verb *هو* *huanu*, as *آندو هو* I was wandering about. The Imperfect may be rendered more emphatic by premising the past par-

7) The compound Future tenses.

There are two compound Future tenses in Sindhi

a) The one is compounded with the participle present and the Future of the auxiliary verb **هون** huannu, which may be termed the Definito Future, as **ڏسندو هونديس** I shall be seeing

b) The other is compounded with the past participle and the Future of the auxiliary verb **هون** huannu, and may be termed the Past Future, as **هليو هونديس** he will have been bound. I shall have gone, **هو ٿيو هونديس** he will have been bound. Both these tenses do not only denote futurity in its strict sense, but imply also possibility, uncertainty or doubt.

Chapter XIV

The auxiliary verbs.

§ 49

A. The auxiliary verb **هون** huannu, to be.

Before we can fully develop the conjugational process of the Sindhi, we must first describe the inflexion of the auxiliary verb **هون** huannu, to be, by means of which the compound tenses of other verbs are being made up.

Infinitive **هون** hu annu, to be.

Imperative.

SING

PLUR

II pers. **هو** or **هوء** be thou.
hō hō-u,

هو or **هتو** be ye.
hō hu-ō

- 2) THE COMPOUND POTENTIAL
 a) The present participle with the Potential
 هُنَّ etc. 'May be being'

SINGULAR

Masc.

I pers. هُوَ هُنَّ, hūw hūn

هُوَ هُنَّ, hūw hūn

II pers. هُوَ هُنَّ, hūw hūn

هُوَ هُنَّ, hūw hūn

III pers. هُوَ هُنَّ, hūw hūn

هُوَ هُنَّ, hūw hūn

Fem

هُوَ هُنَّ, hūw hūn

هُوَ هُنَّ, hūw hūn

هُوَ هُنَّ, hūw hūn

هُوَ هُنَّ, hūw hūn

هُوَ هُنَّ, hūw hūn

PLURAL

I pers. هُمْ هُنَّ, hūm hūn

هُم هُنَّ, hūm hūn

II pers. هُمْ هُنَّ, hūm hūn

هُم هُنَّ, hūm hūn

III pers. هُمْ هُنَّ, hūm hūn

هُم هُنَّ, hūm hūn

هُم هُنَّ, hūm hūn

هُم هُنَّ, hūm hūn

هُم هُنَّ, hūm hūn

هُم هُنَّ, hūm hūn

هُم هُنَّ, hūm hūn

- b) The past participle with the Potential
 هُنَّ etc. 'May have been'

SINGULAR

I pers. هُوَ هُنَّ, hūw hūn

هُوَ هُنَّ, hūw hūn

هُوَ هُنَّ, hūw hūn

هُوَ هُنَّ, hūw hūn

هُوَ هُنَّ, hūw hūn

هُوَ هُنَّ, hūw hūn

- 1) The absolute personal pronouns are left out in the following
 tenses as they may be easily supplied.

- 2) The Plural form هُنَّ هُنَّ may also be pronounced
 and written هُنَّ هُنَّ or هُنَّ هُنَّ and so all the
 present participles in the fem Plural.

The initial vowel *ū* is often found without a nasal sound as آهيا *āhya* instead of آهيا *āhyā*. When ڪو *kō* follows *na*, ڪا *kā* *na*, ڪي *kī* *na* not any one etc. precedes they are contracted to ڪونهي *konhē*, ڪونهي *kūnhē*, ڪونهي *kūnhē* etc. may coalesce with it, as آهي *āhē* or آهي *āhē*, he is not

2) THE DEFINITE PRESENT

The present participle with the auxiliary آهيا *āhya*
'I am being

SINGULAR

Masculine

I pers. آهيا *āhya*
هو *hū* *āhya*

II pers. آهيا *āhya*
تو *tū* *āhya*

III pers. آهي *āhē*
هو *hū* *āhē*
تو *tū* *āhē*
اها *ahā* *āhē*

PLURAL

Feminine

I pers. آهي *āhē*
هي *hē* *āhē*

II pers. آهي *āhē*
تي *tē* *āhē*

III pers. آهي *āhē*
هي *hē* *āhē*

I pers. آهي *āhē*
هي *hē* *āhē*

II pers. آهي *āhē*
تي *tē* *āhē*

III pers. آهي *āhē*
هي *hē* *āhē*

III THE IMPERFECT

The present participle with the Aorist of the auxiliary هوس *hōso* I was or was being

SINGULAR

Masculine

I pers. هوس *hōso*
هو *hū* *hōso*

Feminine

I pers. هوس *hōso*
هي *hē* *hōso*

Instead of *هنايس huā-sī*, *هناسون huā-sū*, the contracted forms *هنايس hā sī*, *هناسون hā sū*, are also in use — The inflexional terminations are now and then dropped altogether, but in this case the absolute personal pronoun must always be prefixed, as *آئون هو* *āū ho*, I was etc.

2) THE HABITUAL AORIST

The simple Aorist with *تھی* the
'I used to be

SINGULAR.

<i>Masc.</i>	<i>Fem</i>
I pers. <i>هوسو thō</i>	<i>هوسی تھی</i> <i>huyaso the</i>
etc.	etc.
PLURAL.	
I pers. <i>هنايس تھی</i> <i>huāsi thē</i>	<i>هونيس تھی</i> <i>huyusi thē</i>
etc.	etc.

V PERFECT

VI PLUPERFECT } not in use

VII THE FUTURE.

The present participle with the inflexional terminations. 'I shall be

SINGULAR.

<i>Masc.</i>	<i>Fem</i>
I pers. <i>هوندس hāndu se.</i>	<i>هونديس hāndia-so</i> 1)
II pers <i>هوندين hānd-ā.</i>	<i>هونديگن hāndi & 2)</i>
III pers. <i>هوندو hāndō</i>	<i>هوندي hāndi.</i>

1) Instead of *هونديس hāndia-so* we find also *هونديس hāndi*
 2) Or *هونديگن hāndi-gē.*

§ 50

B The auxiliary verb **ٿيڻ** *thiānu*, to become, to be. The verb **ٿيڻ** *thiānu*, to become, to be, is also partly used as an auxiliary verb. Its compound tenses are made up by means of the auxiliary verb **ٿيڻ** *thiānu*.

Infinitive.

ٿيڻ *thi ānu*, to become, to be

Imperative

SING

II pera. **ٿيڻ** *thi n*,
become thou.

PLUR.

ٿيڻو *thi ō*, *thi-ō*,
become ye

Precoative

II pera. **ٿيڻو** *thi jē*, *thi jō* **ٿيڻو** *thi jō*, *thi jō*
mayst thou become. may you become.

Participles.

1) Present participle **ٿيندو** *thi ndō*, becoming

2) Past participle **ٿيو** *thi-ō*, become.

3) Past conjunctive participles

ٿي *thi*

ٿيو *thi-ō*

ٿي ڪري *thi karō*

} having become.

4) Verbal noun **ٿيندو** *thi ānō*, becoming, being

I. THE POTENTIAL

1) THE SIMPLE POTENTIAL

SING

I pera. **ٿيڻ** *thi ā*.

II pera. **ٿيڻ** *thi-ā*, *thi*

PLUR.

ٿيڻو *thi ā*.

ٿيڻو *thi-ō*

ٿيڻو *thi-ānō*, *thi ne*.

II THE PRESENT

1) THE PRESENT INDEFINITE

The Potential with *ٿهڻ* *thō*
'I become'

Masc.

SINGULAR.

Fem

I pers. <i>ٿهڻ ٿا</i> <i>thū thā</i> .	
II pers. <i>ٿهڻ ٿو</i> <i>thū thō</i> .	<i>ٿهڻ ٿي</i> <i>thū thī</i>
III pers. <i>ٿهڻ ٿي</i> <i>thū thī</i> .	<i>ٿهڻ ٿي</i> <i>thū thī</i>
	<i>ٿهڻ ٿي</i> <i>thū thī</i>

PLURAL.

I pers. <i>ٿهڻ ٿا</i> <i>thū thā</i> .	<i>ٿهڻ ٿا</i> <i>thū thā</i> .
II pers. <i>ٿهڻ ٿا</i> <i>thū thā</i> .	<i>ٿهڻ ٿا</i> <i>thū thā</i> .
III pers. <i>ٿهڻ ٿا</i> <i>thū thā</i> .	<i>ٿهڻ ٿا</i> <i>thū thā</i> .
	<i>ٿهڻ ٿا</i> <i>thū thā</i> .

2) THE PRESENT DEFINITE

The present participle with *ٿيڻ* *thīyā* etc.
'I am becoming' etc.

Masc

SINGULAR.

Fem

I pers. <i>ٿيڻ ٿا</i> <i>thīyā thā</i> .	<i>ٿيڻ ٿي</i> <i>thīyā thī</i> .
II pers. <i>ٿيڻ ٿا</i> <i>thīyā thā</i> .	<i>ٿيڻ ٿي</i> <i>thīyā thī</i> .
III pers. <i>ٿيڻ ٿي</i> <i>thīyā thī</i> .	<i>ٿيڻ ٿي</i> <i>thīyā thī</i> .
	<i>ٿيڻ ٿي</i> <i>thīyā thī</i> .

SECTION III. THE VERB.

309

IV THE AORIST

1) THE SIMPLE AORIST

The past participle with the inflexional terminations 'I became etc.

SINGULAR	
Masc.	Fem.
I pers. thiuse^1	thiuse
II pers. $\text{thi\ddot{e}}$	$\text{thi\ddot{a}}$
III pers. $\text{thi\ddot{o}}$	thi
PLURAL	
I pers. $\text{thi\ddot{a}si}$	$\text{thi\ddot{u}si}$
II pers. $\text{thi u, thi\ddot{o}}$	$\text{thi\ddot{u}}$
III pers. $\text{thi\ddot{a}}$	$\text{thi\ddot{u}}$

2) THE HABITUAL AORIST

The simple Aorist with $\text{th\ddot{o}}$
I was becoming, was in the habit to become etc.

SINGULAR	
Masc.	Fem.
I pers. $\text{thiuse th\ddot{o}}$	$\text{thiuse th\ddot{o}}$
etc.	etc.
PLURAL	
I pers. $\text{thi\ddot{a}si th\ddot{a}}$	$\text{thi\ddot{u}si th\ddot{a}}$
etc.	etc.

- 1) In poetry often: thiuse fem.
2) Or $\text{thi\ddot{e}}$

VII. THE FUTURE

1) THE SIMPLE OR INDEFINITE FUTURE

The present participle with the inflexional terminations. 'I shall become' etc.

SINGULAR

<i>Masc.</i>	<i>Fem</i>
I pers. thindusa thindusa	$\text{thindiaso}^1)$ $\text{thindiaso}^1)$
II pers. thindō thindō	thindī thindī
III pers. thindō thindō	thindī thindī

PLURAL

I pers. thindās thindās	thindīs thindīs
II pers. $\text{thinda-u}^2)$ $\text{thinda-u}^2)$	thindī thindī
III pers. thindā thindā	thindī thindī

2) COMPOUND FUTURE TENSES

a) The definite Future

The present participle with the Future hünduse etc. 'I shall be becoming' etc.

SINGULAR

<i>Masc.</i>	<i>Fem</i>
I pers. thindō hündusa	thindī hündiaso
II pers. thindō hündā	thindī hündā
III pers. thindō hündō	thindī hündī

1) Or thindiyaso thindiyaso

2) Or thindī thindī

3) Or thinda thinda

But there is also a considerable number of transitive verbs ending in the Imperative in 'n' and in the participle present in andō, which take in consequence thereof the same inflexional terminations as the neuter verbs, with the only difference, that in the Past Tense they must invariably resort to the passive construction.

We exhibit now the inflexion of a regular neuter verb

Infinitive.

هَلَنْ hal ann, to go

Imperative.

SING

PLUR.

II pers. هَلْ hal n, go thou. هَلُوا hal-ō, go ye.

Precative.

هَلْجِ hal ije,	} mayet thou go.	هَلْجُوا hal ij-ō, may ye go
هَلِجْ هَلِجْ hal ija,		

Participles

- 1) present participle هَالِدْ hal-andō, going
- 2) past participle هَلَا هَلَا hal iō, having gone.
- 3) past conjunctive participles

هَلِي hal i,	} having gone.
هَلِيْ هَلِيْ hal iō,	
هَلِيْ هَلِيْ hal iji,	
هَلِيْ هَلِيْ هَلِيْ hal i kara,	

Verbal noun.

هَالِو hal-apō, going

- b) The past participle with the Potential هُئَا
'I may have gone'

SINGULAR

	<i>Masc.</i>	<i>Fem.</i>
I pers.	هَئَا هُئَا halā huā.	هَئَا هُئَا halā huā.
II pers.	هَئَا هُئَا huā.	هَئَا هُئَا huā.
III pers.	هَئَا هُئَا huā.	هَئَا هُئَا huā.

PLURAL

I pers.	هَئَا هُئَا halā hū.	هَئَا هُئَا halā hū.
II pers.	هَئَا هُئَا huā.	هَئَا هُئَا huā.
III pers.	هَئَا هُئَا huāne.	هَئَا هُئَا huāne.

II. THE PRESENT

1) THE PRESENT INDEFINITE

The Potential with هُو thō
'I go' etc.

SINGULAR

	<i>Masc.</i>	<i>Fem.</i>
I pers.	هُو هُو halā thō	هُو هُو halā thī.
II pers.	هُو هُو halā thō	هُو هُو halā thī.
III pers.	هُو هُو halā thō	هُو هُو halā thī.

PLURAL

I pers.	هُو هُو halā thā.	هُو هُو halā thū.
II pers.	هُو هُو halā thā.	هُو هُو halā thū.
III pers.	هُو هُو halāne thā.	هُو هُو halāne thū.

PLURAL

	<i>Masc.</i>	<i>Fem.</i>
I pers.	هَلَانْدَا هُنَّاسِيْنَ halandā huāsī	هَلَانْدِيْن هُنِّيْوِيْنَ halandiū hnyūsi
II pers.	هَلَانْدَا هُوَا halandā hua-u.	هَلَانْدِيْن هُوِيْ halandiū huyū
III pers.	هَلَانْدَا هُنَّا halandā hnā.	هَلَانْدِيْن هُوِيْ halandiū huyū.

IV THE AORIST

1) THE SIMPLE AORIST.

The past participle with the inflexional terminations. 'I went' etc.

SINGULAR

	<i>Masc.</i>	<i>Fem.</i>
I pers.	هَلِيْسَ hali-sa	هَلِيْسَ hali sa.
II pers.	هَلِيْسَ hali-š.	هَلِيْسَ hali š. 1)
III pers.	هَلِيْ hali	هَلِيْ hali

PLURAL

I pers.	هَلِيْسَ اِيْمِسَ hališ-aī.	هَلِيْسَ اِيْمُوِيْسَ hališ-aī
II pers.	هَلِيْسَ هَلَا hališ-a.	هَلِيْسَ hališ.
III pers.	هَلِيْسَ hališ.	هَلِيْسَ hališ.

2) THE HABITUAL AORIST

The simple Aorist with هَيْ thē.

I used to go etc.

SINGULAR

I pers.	هَيْ هَلِيْسَ hališ thē.	هَيْ هَلِيْسَ hališ thē.
etc.	etc.	etc.

1) Or هَلِيْسَ hali-š

FLURAL

	Masc.	Fem
I pers.	هَلَا هَلَايِسْ halā huāṣ	هَلَا رُون هَلَايِسْ halāu huyūṣ
II pers.	هَلَا هَلَايِسْ haliā huā u.	هَلَا رُون هَلَايِسْ haliu huyū.
III pers.	هَلَا " " huā.	هَلَا رُون " " huyū.

VII THE FUTURE.

1) THE SIMPLE or INDEFINITE FUTURE

The present participle with the inflexional terminations. 'I shall go' etc.

SINGULAR

	Masc.	Fem
I pers.	هَلَا هَلَايِسْ halandu sa.	هَلَا رُون هَلَايِسْ halandīa-se')
II pers.	هَلَا هَلَايِسْ haland u.	هَلَا رُون هَلَايِسْ halandī ā')
III pers.	هَلَا هَلَايِسْ halando	هَلَا رُون هَلَايِسْ halandī

PLURAL

I pers.	هَلَا هَلَايِسْ halandā-sī.	هَلَا رُون هَلَايِسْ halandīu sī
II pers.	هَلَا هَلَايِسْ halanda u.	هَلَا رُون هَلَايِسْ halandīū.
III pers.	هَلَا هَلَايِسْ halandā	هَلَا رُون هَلَايِسْ halandīu

2) COMPOUND FUTURE TENSES.

a) The definite Future

The present participle with هَلَايِسْ hānduso.

I shall be going etc.

SINGULAR.

I pers.	هَلَا هَلَايِسْ هَلَايِسْ halando hunduso.	هَلَا رُون هَلَايِسْ هَلَايِسْ halandī hunduso.
---------	---	--

1) Or هَلَايِسْ هَلَايِسْ halandiyaso, هَلَايِسْ هَلَايِسْ halandyaso.

2) Or هَلَايِسْ هَلَايِسْ hal and -s.

Neuter verbs very often take in the Potential and in the Present tense the passive form, without altering in any way their signification, and are then inflected like other passive verbs (see the inflexion of the passive verb), as **فَهَرَنُ** pharanu, v n., to be fruitful, or **فَهَرَجَنُ** phar-j anu **لُرَعَنُ** v n, lurhanu, to float, or **لُرَحَجَنُ** lurhe-j ann, **كَارَرَنُ** kāviranu, v n, to be angry or **كَارَرَجَنُ** kāvir-j enu, **اَحَنُ** v n ačanu, to come, **اِچَنُ** eč i j anu, **پَوَنُ** v n pavanu, to fall, or **پَتَجَنُ** pe-i j ann etc.

The III pers Sing of neuter verbs in the passive form is frequently employed impersonally throughout all the tenses with the exception of the Aorist and Perfect, as **هَلِيَجِي** halijā, it may be gone, **هَلِيَجِي تِهَر** halijē thō, it is gone, **هَلِيَبُو آهِي** halibo āhu, it is being gone, **هَلِيَبُو هُو** halibō hō, it was being gone **هَلِيَبُو** halibō, it will be gone.

Many neuter verbs are in Sindhī considered both active and neuter, and therefore in the Past tenses constructed either as neuter (i. e. personally) or as transitive verbs (i. e. passively, the agent being put in the Instrumental), as **وَرِهِيَسُو** virhiuso, I quarrelled or **وَرِهِيَسُو مُونِ** mū virhiō, by me it was quarrelled, from **وَرِهَنُ** virhanu, v n, to quarrel **كُھِيَلِيَسُو** khiliuso, I laughed, or **كُھِيَلِيَسُو مُونِ** mū khilō, by me it was laughed, from **كُھِيلَنُ** khilānu, v n, to laugh **رُونُ** ruanu, v n., to weep, is always constructed passively in the past tenses, as **رُونِي** runī, he wept (it was wept by him)

On the other hand there are also some active verbs

Imperative.

SING

PLUR.

II pers. چھڏ ڇڏ چھڏ-o, give up چھڏ ڇڏو چھڏ io'),
give ye up

Precative

چھڏ ڇڏ چھڏ ije.	}	چھڏ ڇڏو چھڏ ijd, please to give up
چھڏ ڇڏ چھڏ iju.		

Participles

- 1) Present participle چھڏ ڇڏيندو چھڏ indō, giving up.
- 2) Past participle چھڏ ڇڏيو چھڏ id, having been given up
- 3) Past conjunctive participles

چھڏ ڇڏي چھڏ-o	}	having given up
چھڏ ڇڏيو چھڏ id		
چھڏ ڇڏي چھڏ ijd		
چھڏ ڇڏي چھڏ-ڏ karē		

I THE POTENTIAL

1) THE SIMPLE POTENTIAL

'I may give up etc.

SING

PLUR.

I pers. آڻسڻ چھڏ ڇڏان آڻسڻ چھڏ ڇڏو آڻسڻ چھڏ io.
āṣ chhad iā.

II pers. ٿرسڻ چھڏ ڇڏين ٿرسڻ چھڏ ڇڏو ٿرسڻ چھڏ io.
tā chhad iē')

III pers. هوسڻ چھڏ ڇڏي هوسڻ چھڏ ڇڏو هوسڻ چھڏ io.
hū chhad-ē. chū chhad ioe.)

1) Or چھڏ ڇڏو چھڏ io; the form چھڏ ڇڏو چھڏ-ڏ is also in use.

2) Or چھڏ ڇڏي چھڏ-ڏ, چھڏ ڇڏي چھڏ i.

3) Or چھڏ ڇڏي چھڏ io.

SINGULAR.

The object being fem.

آسان چھڏڻو هئي

asā chhadīo huē.

اهان چھڏڻو هئي

ahā chhadīo huē

هي ڇڏڻو هئي

hūne chhadīo huē.

The object being masc.

آسان چھڏي هئي

asā chhadī hue.

اهان ڇڏي هئي

ahā chhadī huē

هي چھڏي هئي

hūno chhadī huē

PLURAL.

مڙس ڇڏڻا هئا

mū chhadīā huane

etc. etc.

مڙس چھڏڻو هئا

mū chhadīu huane

etc. etc.

II. THE PRESENT

1) THE PRESENT INDEFINITE.

The Potential with ٿو thō

I give up' etc.

SINGULAR.

*Masc.**Fem*

I pers. ٿو ڏيان ٿو chadīu thō

چ ڏيان ٿي chadīā thī

II pers. ٿو ڏين ٿو chadīō thō

چ ڏين ٿي chadīō thī

III pers. ٿو ڏي ٿو chadē thō

چھڏي ٿي chadē thī

PLURAL.

I pers. چھڏڻو ٿا

chadīu thā.

چ ڏئون ٿا

chadīu thū

II pers. ٿا ڏئون ٿا chadīō thā.

چھڏڻو ٿي chadīō thū.

III pers. ٿا ڏين ٿا

chadīne thā.

چھڏين ٿا

chadīnē thū.

VII. THE FUTURE.

1) THE SIMPLE or INDEFINITE FUTURE.

The present participle with the inflexional terminations.

'I shall give up' etc.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چە ئىيىدۇس چەئىندۇس čhaŋinduse	چە ئىيىدۇس چەئىندۇس-سا čhaŋindusa-sa
II pers.	چە ئىيىدۇس چەئىندۇس čhaŋind-ä.	چە ئىيىدۇس چەئىندۇس-ئا čhaŋindü-ä.
III pers.	چە ئىيىدۇ چەئىندۇ čhaŋindö	چە ئىيىدۇ چەئىندۇ čhaŋindü.

PLURAL

I pers.	چە ئىيىدۇسىن čhaŋindä-si.	چە ئىيىدۇسىن čhaŋindü si.
II pers.	چە ئىيىدۇ چەئىندۇ-ن čhaŋinda-n.	چە ئىيىدۇ چەئىندۇ-ن čhaŋindü.
III pers.	چە ئىيىدۇ چەئىندۇ čhaŋinda.	چە ئىيىدۇ چەئىندۇ čhaŋindü.

2) COMPOUND FUTURE.

a) The definite Future.

The present participle with هوندۇس hündusa.

I shall be giving up etc.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چە ئىيىدۇ هوندۇس čhaŋindö hündusa.	چە ئىيىدۇ هوندۇس čhaŋindü hündusa.
II pers.	چە ئىيىدۇ هوندۇس čhaŋindö hündä.	چە ئىيىدۇ هوندۇس čhaŋindü hündä.
III pers.	چە ئىيىدۇ هوندۇ čhaŋindö hündö	چە ئىيىدۇ هوندۇ čhaŋindü hündü.

Participles

- 1) Present participle چھندبو chhadibo, being given up
- 2) Past participle چھندو chhadu, having been given up
- 3) Future participle or gerundive چھندو chhadino, to be given up
- 4) Past conjunctive participles

چھندو چھندو chhadu or چھندو chhadu	} having been given up
چھندو چھندو chhadu kan	

I THE POTENTIAL

1) THE SIMPLE POTENTIAL

'I may be given up

SING

PLUR

I pers چھندو چھندو chhadu-ka چھندو چھندو chhadu-ka

II pers چھندو چھندو chhadu-ka چھندو چھندو chhadu-ka

III pers چھندو چھندو chhadu-ka چھندو چھندو chhadu-ka

2) COMPOUND POTENTIAL

a) The present participle with the Potential چھندو chhadu

I may be being given up etc

SINGULAR

Base

I am

I pers چھندو چھندو chhadu-ka	چھندو چھندو chhadu-ka
chhadibo hu	chhadibo hu

II pers چھندو چھندو chhadu-ka	چھندو چھندو chhadu-ka
chhadibo hu	chhadibo hu

III pers چھندو چھندو chhadu-ka	چھندو چھندو chhadu-ka
chhadibo hu	chhadibo hu

1) Or چھندو چھندو chhadu

SINGULAR.

	<i>Masc.</i>	<i>Fem</i>
II pers.	چَہَئِجِس تہو chadiju thiō	چَہَئِجِس تھی chadiju thi
III pers.	چَہَئِجِی تہو chadijō thō.	چَہَئِجِی تھی chadijō thi.

PLURAL.

I pers.	چَہَئِخُون تہا chadiju thā.	چَہَئِخُون تہو chadiju thau.
II pers.	چَہَئِجُو تہا chadijō thā.	چَہَئِجُو تہو chadijō thiu
III pers.	چَہَئِجَان تہا chadijane thā.	چَہَئِجَان تہو chadijane thiu

2) THE DEFINITE PRESENT.

The present participle with آہیٹا ahīya

'I am being given up etc.

SINGULAR.

	<i>Masc.</i>	<i>Fem</i>
I pers.	چَہَئِیو آہیٹا chadibō āhīyā.	چَہَئِی آہیٹا chadibi āhīya
II pers.	چَہَئِیو آہیٹ chadibō āhē	چَہَئِی آہیٹ chadibi āhō
III pers.	چَہَئِیو آہیٹ chadibō āhū.	چَہَئِی آہیٹ chadibi āhū.

PLURAL.

I pers.	چَہَئِیو آہیٹا chadibā āhīyā.	چَہَئِیو آہیٹا chadibū āhīyā.
II pers.	چَہَئِیو آہیٹ chadibā āhīyō	چَہَئِیو آہیٹ chadibū āhīyō.
III pers.	چَہَئِیو آہیٹ chadibā āhīnā.	چَہَئِیو آہیٹ chadibū āhīnā.

PLURAL

	<i>Masc.</i>	<i>Fem</i>
I pers.	أَحَدِيْنَا - ḥadīnā-af.	أَحَدِيْنِ - ḥadīn u
II pers.	أَحَدِيْنَا u. - ḥadīnā u.	أَحَدِيْنِ chadīn
III pers.	أَحَدِيْنِ - ḥadīn.	أَحَدِيْنِ ḥadīn

2) THE HABITUAL AORIST

The simple Aorist with تَهِي thē

I used to be given up etc.

SINGULAR

	<i>Masc.</i>	<i>Fem</i>
I pers.	أَحَدِيْنِيس تَهِي ḥadīnīs thē.	أَحَدِيْنِيس تَهِي ḥadīn. o thē
etc.	etc.	etc

V THE PERFECT

The past participle with أَهْيَا ahīya

'I have been given up' etc.

SINGULAR

	<i>Masc</i>	<i>Fem</i>
I pers.	أَهْيَا أَهْيَا - ḥadī ahīya	أَهْيَا أَهْيَا - ḥadī ahīya
II pers.	أَهْيَا أَهْيَا - ḥadī ahī	أَهْيَا أَهْيَا - ḥadī ahī
III pers.	أَهْيَا أَهْيَا - ḥadī ahī	أَهْيَا أَهْيَا - ḥadī ahī

PLURAL

I pers.	أَهْيَا أَهْيَا - ḥadī ahīn.	أَهْيَا أَهْيَا - ḥadī ahīn
II pers.	أَهْيَا أَهْيَا - ḥadī ahīn	أَهْيَا أَهْيَا - ḥadī ahīn
III pers.	أَهْيَا أَهْيَا - ḥadī ahīn	أَهْيَا أَهْيَا - ḥadī ahīn

PLURAL.

Masc.

Fem.

I pers.	چھاڊيٻا سڀسڻ ڇھڙاڊيٻا-sɪ	چھاڊيٻي سڀسڻ ڇھڙاڊيٻي-sɪ
II pers.	چھاڊيٻا تھڙو ڇھڙاڊيٻا u.	چھاڊيٻي تھڙو ڇھڙاڊيٻي.
III pers.	چھاڊيٻا ڇھڙاڊيٻا	چھاڊيٻي تھڙو ڇھڙاڊيٻي.

2) COMPOUND FUTURE

a) The definite Future

The present participle with هوندس hūndase

'I shall be being given up' etc.

SINGULAR.

Masc.

Fem.

I pers.	چھاڊيٻو هوندس ڇھڙاڊيٻو hūndase.	چھاڊيٻي هوندس ڇھڙاڊيٻي hūndase
II pers.	چھاڊيٻو هوندس ڇھڙاڊيٻو hūndē.	چھاڊيٻي هوندس ڇھڙاڊيٻي hūndi.
III pers.	چھاڊيٻو هوندو ڇھڙاڊيٻو hūndō	چھاڊيٻي هوندي ڇھڙاڊيٻي hūndi.

PLURAL.

I pers.	چھاڊيٻا هوندا سڀسڻ ڇھڙاڊيٻا hūndasɪ.	چھاڊيٻي هوندا سڀسڻ ڇھڙاڊيٻي hūndisɪ.
II pers.	چھاڊيٻا هوندا تھڙو ڇھڙاڊيٻا hūnda u.	چھاڊيٻي هوندا تھڙو ڇھڙاڊيٻي hūndi.
III pers.	چھاڊيٻا هوندا ڇھڙاڊيٻا hūnda.	چھاڊيٻي هوندا تھڙو ڇھڙاڊيٻي hūndi.

triple of the active or passive mood, ending in i or e¹), before it.²) The construction of a verb thus compounded depends entirely on the definite verb, not in any way on the past conjunctive participle. In this way are formed

a) So-called Intensives, which impart to the definite verb a peculiar signification, arising out of the sense of the preceding past conjunctive participle, as

وَتَحَنَ vathī vañanu, to take off, literally to go having taken, مَرِي مَرِي mari vañanu, to be dead, lit.

to go having died, جَرَّهِي جَرَّهِي ċarhī vañanu, to ascend, lit. to go having ascended

كُھِلِي تَرَنُ khulī pavanu, to be opened, lit. to fall having been opened, اِي حَي پَوَنُ

pavanu, to become alive, literally to fall having lived

وَاهِي تَرَنُ vahī pavanu, to pour down (as rain), literally to fall having flown. — وَدَّهِي وَدَّهِي vadhe vijhanu, to

cut down, lit. to throw having cut سَوَرِي گَدَّھَنُ sorē

kadhanu, to pull out, lit. to pull having moved

عَارَّهِي اَنَنُ ċarhō ānanu, to hang up, lit. to bring

having caused to ascend, لَوَرَّهِي چَهَدَنُ lorhō čhadanu, to float off (act.), lit. to give up having floated away

تَانِي تَانِي tānī čhinanu, to pluck out, lit. to pluck

out having pulled مَوَتَانِي مَوَتَانِي motā ē nānu, to bring back, lit. to take away having caused to return, etc. etc.

It is to be noted, that کَهَلِي khañī, the past conjunctive participle of کَهَنُ khañanu, to lift up, is used with all

1) The past conjunctive participle ending in i is also occasionally used to make up a compound verb

2) In poetry though the past conjunctive participle may also follow the definite verb

حَاں کھَلِی وَحَاڻِی دَ حَتُوکَا ھَرَنَ مِرورَن پَکَڻِی ھَلِیَا اچَن

When he sets to play, then four times as many deer, wild beasts, birds come on. Story of Rāe Diaču, p 8

وڪھڙ سَو وھاءَ حَو پِڻِی نَرَالو دَ ڳوڻِی

Buy those goods, which do not become old. Sh Surāg III, 2

نوم ھِن دَھندَھ مَھ اَن مِڻِی کڏھي ڪُھرا ۽ مَسَدِ

حورَ تائون

Then having taken out earth from this tank they built cells and a mosque. Abd ul-Latif's life, p 22

ڪَڙو ڏو حَو خورِڻِی پِڻِی سَوڻِی ڪُھن حَو سِين

He who will eat (it) with pleasure, that is my friend Maj 319

b) Compound verbs, implying possibility, and power are formed by putting a past conjunctive participle before the verbs حَاڻِی 'saghanu'), to be able, and جَاڻِی 'jananu, to know, as ڪَرمو ڪَڙو 'kare, karyō sa ghanu, to be able to do, ڏيڻِی حَاڻِی 'dēi jānanu, to know to give.

ڪنھن نَر رِڻاں پَرِڻِی ڪھي رِڙِڻِی دَ جَاڻاں

In what manner shall I weep for my friend? I do not know how to weep Sh. Koh VI, 1

اوچاڻو اکھي ڪھي حَاتِی دَ ڏيڻِی

Thou didst not understand to give sleeplessness to (thy) eyes Sh. Koh. I, 12

1) With سَکھي the I fin live may also be joined.

d) Duration or repetition is expressed by putting before the definite verb the past conjunctive participle ending in *io*, to which also the emphatic *I* may be affixed, als *پَرھن پَرھن تَرَقَنُ* parhio parhanu, to read over again, to keep on reading

پَرھن پَرھن تَرَقَنُ اِيہیں سرر حو

Read over again the lesson of this very pain Sh
Jam. Kal V, 31

سرئی سز حرف پَرھنوی تو ترعان

Even that, that letter I read over and over again
Sh Jam Kal V, 33

2) Another kind of Intensitives is formed by putting the past participle of *پَرَنُ* pavanu, to fall, viz *پتو* pio, before the Imperative, Present¹⁾ or Imperfect of a definite verb, as *پتو مَالِجَاسِ* pio mānjāso, enjoy her, *پتَا پتَا پتَا پتَا* piā tuana, they become پتَا دِسندا ہا they were seeing

حلیص کَتَہ تی اچی دِہیں ترن تر پتئی کدھجاس

پرہ نہو مَالِجَاسِ

When she comes to the couch, then pull out her
feathers afterwards enjoy her Amulu Mau p 147

تہیں من تَحَلَا کھولیں وَاکبِ بٹا تہیں

In that (palace) sparks are made like lightening
Ibid p 140

سندس آجرح کھلا جھوگر پتَا پتَا دِسندا ہا

Many of his miracles the other boys used to see
Abd ul Latif's life, p 3

1) In this case the augment *تہو* tho is dropped as unnecessary

Chapter XVII

The Verb with the Pronominal Suffixes.

§ 54

The Sindhi uses the pronominal suffixes far more extensively with the verbs, than with the nouns (cf § 30). The suffixes attached to the verbs express, strictly speaking, only the Dative and Accusative (the object), and, with the past participle passive, also the Instrumental, though we may translate them by any case, save the Nominative.

The pronominal suffixes attached to verbs are identical with those attached to nouns, with this difference, that the suffix of the 1 person Plural, *ū*, which is not in use with nouns (but with adverbs and postpositions), is used throughout the verb. There is further a peculiar Instrumental affix, attached to the past participle passive, which is never used with nouns or adverbs, viz. *i* for the Singular, and *u* for the Plural.

It appears, that the suffix *i* is originally the Instrumental Sing *ہیں* *ina*, by him (from *ہیں* *hi*, this), and *ū* the Instrumental Plural *ہیں* *une*, by them (from *ہیں* *hū* or *ہیں* *ū*, that).

To the first person Sing and Plur the suffix of the same person is never attached, as in this case the reflexive pronoun *پانا* *pāna*, self, must be employed.

In the compound tenses and in compound verbs the suffix always accodes to the latter part of the compound, though it properly belongs to the first member of the compound. Similarly the suffix is never attached to the augment *تھو* *thō* or *تھی* *thē*, but always to the verb itself.

2) The Potential **هَيَّا hu i**, I may be

SINGULAR

Sing	Suffixes of the I pers			Suffixes of the II pers			Suffixes of the III pers		
	I	II	III	I	II	III	I	II	III
		هَيَّيْ hu e me	هَيَّيْ hu e me	هَيَّيْ hu e	هَيَّيْ hu e	هَيَّيْ hu e	هَيَّيْ hu e	هَيَّيْ hu e	هَيَّيْ hu e

Plur	Suffixes of the I pers			Suffixes of the II pers			Suffixes of the III pers		
	I	II	III	I	II	III	I	II	III
		هَيَّوْ hu o me	هَيَّوْ hu o me	هَيَّوْ hu o	هَيَّوْ hu o	هَيَّوْ hu o	هَيَّوْ hu o	هَيَّوْ hu o	هَيَّوْ hu o

PLURAL

Sing	Suffixes of the I pers			Suffixes of the II pers			Suffixes of the III pers		
	I	II	III	I	II	III	I	II	III
		هَيَّوْ hu o u	هَيَّوْ hu o u	هَيَّوْ hu o	هَيَّوْ hu o	هَيَّوْ hu o	هَيَّوْ hu o	هَيَّوْ hu o	هَيَّوْ hu o

Plur	Suffixes of the I pers			Suffixes of the II pers			Suffixes of the III pers		
	I	II	III	I	II	III	I	II	III
		هَيَّوْ hu o u	هَيَّوْ hu o u	هَيَّوْ hu o	هَيَّوْ hu o	هَيَّوْ hu o	هَيَّوْ hu o	هَيَّوْ hu o	هَيَّوْ hu o

1) Or هَيَّوْ hu o me

2) Or هَيَّيْ hu e

3) When a nasalized vowel () is followed by a dental nasal sign of nasalisation () in Arabic () is generally dropped superfluous; thus هَيَّيْ hu e instead of هَيَّيْ hu e

PLURAL.		
Suffixes of the I pers.		Suffixes of the II pers.
Sing	I II III	Suffixes of the III pers.
	II III	II III
	III	III
Plur	I II III	I II III
	II III	II III
	III	III

Instead of *athā* and *āthā* the form *athā* is also in use, but only when joined by suffixes. It corresponds to the old Prākṛit form *अस्मि* *asmi*, I am, see Lassen, p 845), which in Sindhi has also been transferred to the Plural.

The suffixes are attached to it in the following manner

SUFFIXES OF THE PRESENT DEFINITE		
Suffixes of the I pers.		Suffixes of the II pers.
Plur and Sing	I II III	Suffixes of the III pers.
	II III	II III
	III	III

In the Present Definite *ahā* the suffixes accode, as noted already, to the latter part of the compound

مَدِي دَ آهِي مَن مِيس سَجَاتَانُ قَوَات
 No wickedness is in their heart they have known
 the retribution. Maj 218

4) The Aorist.

a) The masc. form هُوَسِ hōse.

SINGULAR.

Sing	SUFFIX I pers.		
	I	Suffix II pers.	Suffix III pers.
	II هُتِينِ huē me. III هُوِمِ hō-me.	هَوَسَانِي hōsān-a. هَوَمِ hō-a.	هَوَسَانِسِ hōsān-se. هَتِينِسِ huē-se. هَوَسِ hō-se.

Plur	SUFFIX II pers.		
	I	هَوَسَانِسِ huāsān-se	هَوَسَانِسِ huāsān-se
	II هَتُونِ huō-me. III هَتَمِ hua-me. 1)	هَتُونِ huō-a.	هَتُونِسِ huō-se. هَتَمِسِ hua-se.

PLURAL.

Sing	SUFFIX I pers.		
	I	هَوَسَانَوِ hōsān va.	هَوَسَانِ hōsān ne
	II هَتِينَوِ huē-n.	هَوَسَانِ huō-ne.	هَتِينِ huē ne.
Plur	SUFFIX II pers.		
	I	هَوَسَانَوِ huāsān va.	هَوَسَانِ huāsān ne.
	II هَتُونَوِ huō-n.	هَتُونِ huō-ne.	هَتُونِ huō ne.
	III هَتَمَوِ hua-n.	هَتَمِ hua ne.	هَتَمِ hua ne.

1) In poetry long **n** is frequently retained as هَتَمِ hua me
 هَتَمِ hua-n هَتَمِ hua-se etc.

That to هو *hō*, هي *hui* etc., when forming with the past participle passive the Pluperfect, also a suffix, denoting the Instrumental, may be attached, will be shown in § 56, 5

It is to be observed, that the inflexional termination of the I pers. Sing. masc. and fem., so, becomes *sa* before the accession of the suffixes the fem. termination *huyase* is at the same time reduced to its original form *hui*, as *hui-sā-e* The suffix of the I pers. Plur. is in the Aorist *su* or *si*, and not *u*, as in the Imperative, Potential and Present In the II pers. fem. Sing. the form *huyə* or *huy* is employed, when followed by the heavy suffix *su* or *si*, the accent being then thrown on the last syllable of the verb, as *huyə su* or *huyi-su*.

In the same way as to *hōso* and *huyaso* the suffixes accede to *thūso* and *thūse*, and to every other neuter verb in the Aorist, for which *thūso* may serve as paradigm

The Aorist *thūso*.

a) The masculine form *thūso*.

SINGULAR OF THE SUFFIX.

Sing	SUFFIX		
	Suffix I pers.	Suffix II pers	Suffix III pers
	I تھوسانی <i>thūō-sā-ni</i>	تھوسانی <i>thūō-sā-ni</i>	تھوسانی <i>thūō-sā-ni</i>
	II تھوسانی <i>thūō-sā-ni</i>	تھوسانی <i>thūō-sā-ni</i>	تھوسانی <i>thūō-sā-ni</i>

1) In poetry the diminutive affix *ز ز* *z z* is frequently attached to the past participle to which the suffixes accede according to the common

SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Plur	I	تَهْنُسُونِيْ ṭhūṣū-nī	تَهْنُسَا ṭhūṣā
	II ṭhū-ma^1	ṭhūṣū-a	ṭhūṣā-se
	III ṭhū me	ṭhūṣū-a	ṭhūṣā-se

PLURAL OF THE SUFFIX.

Sing	I	تَهْنُسَا ṭhūṣā	تَهْنُسَا ṭhūṣā
	II ṭhū-sū	ṭhūṣā-va	ṭhūṣā-na
	III ṭhū-sū	ṭhūṣā-va	ṭhūṣā-na
Plur	I	تَهْنُسُوْنَ ṭhūṣū	تَهْنُسُوْنَ ṭhūṣū
	II ṭhū-sū	ṭhūṣū-va	ṭhūṣū-na
	III ṭhū-sū	ṭhūṣū-va	ṭhūṣū-na

حَدِّثْهُنَّ بِأَمْرِ أَبِيهِمْ وَتَهْنُسُوْنَ $\text{ḥaddith-hunna bi-amri abihim wa-ṭhūṣū}$

اِيْنْدُوْهُ indūhu

When his father having gone and searched (after him) took and brought him, then he was coming forth. Life of Abd ul Latif, p 3

جَزَاءُ مَا كَفَرْتُ بِهِ $\text{jazāu mā kafartu bihi}$

As much as was necessary to him, he was taking out of that vessel. Ibid. p 21

1) Or without the final ma ṭhū me

SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Plur	I هُونْدَ اُسُونَسْ hūndāsu-a.	هُونْدَ اُسُونَسْ hūndāsu-a.	هُونْدَ اُسُونَسْ hūndāsu-so.
	II هُونْدَمِ hūndō-me. ¹⁾		هُونْدَمِ hūndō-so.
	III هُونْدَمِ hūnda me.	هُونْدَمِ hūnda-a.	هُونْدَمِ hūnda-so.

PLURAL OF THE SUFFIX.

Sing	I هُونْدَ اُسُونَسْ hūndōsa.	هُونْدَ اُسُونَسْ hūndōsa va.	هُونْدَ اُسُونَسْ hūndōsa-no.
	II هُونْدَمِ hūndō-sū.		هُونْدَمِ hūndō-no.
	III هُونْدَمِ hūndō-sū.	هُونْدَمِ hūnda va.	هُونْدَمِ hūnda no
Plur	I هُونْدَ اُسُونَسْ hūndāsu.	هُونْدَ اُسُونَسْ hūndāsu va.	هُونْدَ اُسُونَسْ hūndāsu no
	II هُونْدَمِ hūndō-sū.		هُونْدَمِ hūndō-ne.
	III هُونْدَمِ hūndā-su.	هُونْدَمِ hūnda va.	هُونْدَمِ hūnda no.

b) The feminine form هُونْدَمِ hūndiase.

SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing I		هُونْدَمِ hūndiā-e	هُونْدَمِ hūndiā-so.

1) Or هُونْدَمِ hūnda-a-me.

In the same way as to هُونْدُسِ hūnduse and هُونْدُسِي hūnduse the suffixes are also attached to the Future of the active and passive voice, and consequently to the present participle of both voices.

مَسْ ر مَسْ كُو كَارَ يَارَ ذَاں دِينْدوسَانِي مَآكَلَا

The head, o friend, I shall give to thee with salutation as a present, o bard! Sh. Sor III, Epil

سَاحِر تَاحَهُ كَرِي تَوِيں سِيں مِيڑِينْدومِ

The merciful one, having bestowed mercy, will join me with him Maj 182

عَرَبُ كَدْنِي حَبِّ مِيں رَهْتَر مَآپِي رَاہ

(Thy) sweetheart will join thee on the Habb, as a guide on the way Sh. Mas V, 5

پَتُو يَ چُڪِي كَهَرَنْدُو سُو دُئِسِ

Whatever else he will ask, that shall be given to him Story of Rāe Dādu, p. 7

اَ كَدِيں اِرَاہ رَآتِي كِي تَاں پُنْ كَالِ كِي تَہَ اِيْدوسِیں

If laviness will be made, then also death will by no means give us up. Sindhi Read. book, p. 63

اَوھَاں مُوڻ سَاں چَرَنْدَرُ اِرَاہِي مَآں كَدَهْدومِ

You will be angry with me and turn me out of the service. Sindhi Read. book, p. 51

اَدِيوڻ عَدِ اَلِيَاہُ جَرِي سِيڻ لَہَ اَدَمِ سَارَ

Sisters, says Abd ul-Latīf, my friends will remember me. Sh. Um. Mār I, Epil.

سا ڏيکارئون ڇوہ جتان لاهوئي لال ٿيڻ

Show us that place, where the devotee has become red Sh. Mām. Rānō III, 9

رَبِّ تَسَاوِيُون رُوہ اُنهيں جي اِڪَـاَن سَاں

O Lord, show to us their face with (out of) kindness. Sh. Ked. IV, 5

تاري ڏنوش تڪڙو ڇوهر ٻائي زين

Give him a quick arab horse, having placed jewels on the saddle Sh. Sōr I, 18

The Precative.

	SINGULAR.	PLURAL.
^{Suffix} I p Sing	چاهي ڏيان ٿو ~ ḥadīja me. Give me up	چاهي ڏيو ٿو ~ ḥadījō-me. Give ye me up
^{Suffix} III p Sing	چاهي ڏيائي ٿو ~ ḥadījā-se. Give him up	چاهي ڏيو ٿو ~ ḥadījō-se. Give ye him up
^{Suffix} I p Plur	چاهي ڏيائون ٿا ~ ḥadījā ũ. Give us up	چاهي ڏيو ٿا ~ ḥadījō-ū. Give ye us up
^{Suffix} III p Plur	چاهي ڏيائون ٿا ~ ḥadījā no Give them up	چاهي ڏيو ٿا ~ ḥadījō-ne Give ye them up

هو جي ڏهه ٻارهن ڏهاڪا ٻي ٽن مٽهن ٿيڻ ڪهائي

ونجهان

Those ten (or) twelve dishes having eaten from above go away from her Amulu Mān p 144

ايسين ڇڏهي ٻئي گڏجي آچر ڏهين هي نالو ڏيڻ

When we both come together, then please to give us this money Stack's Gram. p 135

PLURAL OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Plur	I	حَقْدِثُونَو ḥadīṯu va	حَقْدِثُونِ ḥadīṯu no.
	II حَقْدِثُونِ ḥadīṯu-ū.		حَقْدِثُونِ ḥadīṯo-no.
	III حَقْدِثُونِ ḥadīṯu-ne-ū.	حَقْدِثُونِ ḥadīṯu va.	حَقْدِثُونِ ḥadīṯu-no.

In the same way the suffixes accede to the Potential of the passive voice. The Potential and Present of the regular passive is however very rarely found with a suffix, more frequently that of intransitive verbs in the passive form, as *گذاشتم تو* *gaḍaṣṭa o tho*, I meet with thee.

In the Imperfect the suffixes accede, as stated already, to the auxiliary verb *هوسا* *hosa*.

سَاتِيں صَاحِبِزَادِي كَهِي مَوَكَلِ تُوِي تَ آتُون نَعِيرِ جِي
سَمِہیں وَحْہَارَاتِي آخَاس

Lord, give leave of absence to the prince, that I may come having laid him at the feet of the Faqīr
Amulu Mān, p. 1

مَہِیْ مِہْمَانِ هَلِي چَو تَ هُبِ دِثَانِي

Having gone speak, o guest, that I may give thee there this head. *Sh. Sor I*, 18

تُونِہیں رَمِ رُوَحِ مِں تُوہیں دَانِہِ دِیں

Even thou remainest me in the heart, even towards thee (are my) eyes *Maj* 211

in the III pers Sing and Plur different suffixes are employed to express the object or the agent, so and ne denoting the object, and ī and ū the agent (see § 54). Both ī and ū are considered as heavy suffixes, which draw the accent from the first to the last syllable of the verb, final ō of the past participle must therefore be changed to ā before them (and for euphony's sake with an additional nasal to a), to give a support to the following heavy suffix. In the fem. Sing an ū must likewise be inserted between the final ī and the suffixes ī and ū, to which even the feminine Plural termination ū must give way, so that the Singular and Plural of both genders become alike, if joined by the instrumental suffixes ī and ū.

a) The past participle with single suffixes

The masc. Sing چہادی تُو chadiō.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing	چہادی تُم chadiu me.	چہادی chadyu-o ¹⁾	چہادی تانِیس chadiū ī
Plur	چہادی تَسوں chadio-sū	چہادی یو chadyu va. ²⁾	چہادی تانِسون chadiu ū

The masc. plur چہادی تَا chadiā.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing	چہادی تُم chadiā me.	چہادی تَی chadya-a. ³⁾	چہادی تانِیس chadiā-ī
Plur	چہادی تَسوں chadiā-sū	چہادی یو chadya va.	چہادی تانِسون chadiā ū

1) Or چہادی تَی chadiā (chadya).

2) Occasionally also چہادی تَا chadiā.

3) Or contracted چہادی تَی chadyā.

مَرُونُ تُو كَهِي ۞ تُو تَر chadiḥ-ma-o = ۞ تُو تَر

thou wast given up by me, literally by me it was given up in reference to thee.

To suffixes of the II pers. Sing and Plur no further suffix is added, joint suffixes of this kind being mostly found in the III pers. Sing and Plur, very seldom in the I pers. Sing and Plur

The suffix used for the I person Singular is in this case not *me*, but *mā* (the Instrumental of ۞ تُو *ḥū*), as 'me' would not be strong enough to support the following suffix. The Instrumental suffix of the III pers. Singular I is either contracted with the preceding *ā* to *ā*, or is retained before a following suffix. the suffix of the III. person Plural keeps its place before another acceding suffix, but is frequently shortened to *ū* (*u*)

No change of gender and number can take place in the participle, when joined by the suffix of the III person Singular or Plural, but when the participle is provided with a suffix of the I person Singular or Plural, it must agree with its subject in gender and number

SINGULAR.

Masc.

Fem

۞ تُو

۞ تُو

Suffix I pers. Sing	{	۞ تُو مَرُونُ chadiḥ-mā-o.	۞ تُو مَرُونُ chadi mā-o.
		۞ تُو مَرُونُ chadiḥ-mā-se.	۞ تُو مَرُونُ chadi mā-se.
		۞ تُو مَرُونُ chadiḥ-mā-va.	۞ تُو مَرُونُ chadi mā va.
		۞ تُو مَرُونُ chadiḥ-mā-ne.	۞ تُو مَرُونُ chadi mā-ne.

PLURAL

	Masc.	Fem.
	چھاڻيا	چھاڻيون
Suffix I pers. Sing	چھاڻيانائي	چھاڻيونائي
	čhaṇiā mā-a.	čhaṇiū mā-a.
	etc.	etc.
Suffix I pers. Plur	چھاڻيانسوني	چھاڻيونسوني
	čhaṇiā-sū-e	čhaṇiū sū-e.
	etc.	etc.

نہیں حی چہلن دت وکھی آندوساں پَر ہو چہاڻيا
 نہ کچھ ٿي

I brought him to thy disciples, but they could not cure him Matth. 17, 16

ۛ ڏها ڀاڙها ڏکاري ۛ

He gave him provisions (and) victuals Story of Rāo Dādu, p 5

ميان غلام شاهه کي ٽن ٽوپو ٻيڻي اچي ۛ ۛ صاحبزادي
 جو وکھی ۛ ۛ بي سراندي کھن وھارڻاڻ ۛ

Miā Ghulam Shāh, having jumped from the couch, having come (and) seized the hand of the gentleman, seated him upon the couch at its upper part (literally from its upper part) Abd ul Latif's life, p. 7

آپهي آيو استاد ڏانهن ابهي غرض ڄاڻاڻس

Having risen he came to (his) master and addressed to him standing the petition. Maj 6.

چڻاڻيس ابو تهاں جو انهي تھن جو واسطو ڪهڙو

She said to them fathers, what have you to ask after this? Amulu Mān. p. 140.

Singular and Plural.

Suffix I pers. Sing	{	أَنَا أَتِي	čaḡiō	athī	mā-e.
		أَنَا أَتِي	čaḡiā	athī	mā-se.
		أَنَا أَتِي	čaḡi	athī-mā-	va.
		أَنَا أَتِي	čaḡiū	athī	mā-na.
Suffix II pers. Sing	{	أَنْتَ أَتِي	"	"	athē-i me.
		أَنْتَ أَتِي	"	"	athē-i-se.
		أَنْتَ أَتِي	"	"	athē-i-sū.
		أَنْتَ أَتِي	"	"	athē-i-na.
Suffix I pers. Plur	{	أَنْتُمْ أَتِي	"	"	ath-ū-e.
		أَنْتُمْ أَتِي	"	"	ath ū-se.
		أَنْتُمْ أَتِي	"	"	ath ū-va.
		أَنْتُمْ أَتِي	"	"	ath-ū-na.
Suffix III pers. Plur	{	أَنْتُمْ أَتِي	"	"	atha ni me.
		أَنْتُمْ أَتِي	"	"	atha ne-L.
		أَنْتُمْ أَتِي	"	"	atha-ni-se.
		أَنْتُمْ أَتِي	"	"	atha-ne-ū.
		أَنْتُمْ أَتِي	"	"	atha-ni va.
		أَنْتُمْ أَتِي	"	"	atha-ni-na.

SINGUT AR.

	<i>Masc.</i>	<i>Fem.</i>
Suffix I pers. Sing	<p>حَدَّثْتُ هُوَ مَا</p> <p>ḥaḍḍiṭ hō-mā-e.</p>	<p>حَدَّثْتُ هِيَ مَا</p> <p>ḥaḍḍiṭ hiṭ-mā-e.</p>
	<p>حَدَّثْتُ هُوَ مَا سِ</p> <p>ḥaḍḍiṭ hō-mā so.</p>	<p>حَدَّثْتُ هِيَ مَا سِ</p> <p>ḥaḍḍiṭ hiṭ mā-so</p>
	<p>حَدَّثْتُ هُوَ مَا وَ</p> <p>ḥaḍḍiṭ hō-mā-va.</p>	<p>حَدَّثْتُ هِيَ مَا وَ</p> <p>ḥaḍḍiṭ hiṭ mā-va.</p>
	<p>حَدَّثْتُ هُوَ مَا نِ</p> <p>ḥaḍḍiṭ hō-mā-na.</p>	<p>حَدَّثْتُ هِيَ مَا نِ</p> <p>ḥaḍḍiṭ hiṭ mā-na.</p>

Masc. and Fem. Sing and Plur

Suffix II para. Sing	{	هَاشِيْ	هَاشِيْ (هَاشِيْ)	chaḥiō huā i me.
		هَاشِيْ	هَاشِيْ	chaḥiā huā i-e.
		هَاشِيْ	هَاشِيْ	chaḥi huā i-se.
		هَاشِيْ	هَاشِيْ	chaḥiū huā i-sū.
		هَاشِيْ	"	huā i va.
		هَاشِيْ	"	huā i ne

	چھڈی تھو سوئی	چھڈی تھو سوئی
	čhaḍī thū sū-e.	čhaḍī thū sū-e.
	چھڈی تھو سوئیں	چھڈی تھو سوئیں
	čhaḍī thū sū-se.	čhaḍī thū sū-se.
Suffix	چھڈی تھو سو	چھڈی تھو سو
I pers. Plur	čhaḍīo thū sū va.	čhaḍī thū sū va.
	چھڈی تھو نہ	چھڈی تھو نہ
	čhaḍīo thū nē.	čhaḍī thū sū nē.

1) Or shortened: هَاتِيْم $hu^2 i me$ and with elision of the final
 vowel of the first suffix هَاتِيْم $hu^2 i me$ etc.

جَا قَعِيرَ آوَهَا سَاں مَکَالِهَ کِي هَٺَٺِيں تَنهِن ٻَٻَڙَ ۾ ڇڏي

By reason of that word, which the Faqir had spoken to you, he has not come himself. Abd-ul-Latif's life, p. 49

اهو ويٺو هو چٽي ٻري ۾ ڇڏي هوندي تاهي جي ڪهر ۾

وڌ هائين

That nose ring, as it had been said to him by the fairy, he threw into the jar of the slave-girl. Amulu Mān, p. 150

هو پايشاهي ٿول ۾ ڇڏي هائون

What royal word had been spoken by them. Ibid. p. 148

6) The Future.

(Active and passive voice.)

See the paradigm of هوندسي hūnduse.

I. Original adverbs 1)

The most common of them are

اپاکا apāka, accidentally	اپرہاں parehā, after to-morrow
اپرہاں apare, excessively	تورتو turtu, quickly
اتہ ate, very	توہ toe, then.
آج aju, to-day	تھاپاھا thahapaha, quickly
آچانکا ačanaka, } suddenly,	جائی jāi, positively, necessarily
آچاچتہ ačāčete, } unawares.	
آرہاں arehā, } on the fourth day	جانو jānu, to say so, as if.
تارہاں tarehā, } (from the present).	جھاپوٹہ jhapoṭe, } instantly
اساھ asahu, wholly, completely	چاپوٹہ čapoṭe, }
آلبتاھ albattah, certainly (arab)	جکھو jēkhu, perhaps.
نمالاکا nmalaka, in a moment.	چھو čhō, why?
آنہ anā, till now	سدا sadā, always.
بہا base, enough.	شاید šāyad, } perhaps. (pers.)
بیکلہ bīkule, wholly, absolutely (arab)	شائت šāita, }
بیکلہ bīkula, completely	شات šāta, }
پکی patia, } completely,	کالہ kālha, } yesterday
پکے phate, } at all.	کلہ kalha, }
	کداحہ kadāčete, perhaps.
	کارا kara ²⁾ , as if, to say so like.

1) The numeral adverbs see § 29

2) Or کار karu.

۱-۲ و پائے لہ و بی و بی کہن و بی

At length the king, sitting (and) sitting, becomes
dissatisfied. Amulu Mān p. 148

ڪنر قُذوري ڪاٺيا جي پَرهي پَرورين ۽

حَسَّ مَلِيٍّ مَّا كَرِهِي كَهْوَهٗ مَسَّ بِبَيْتِي ۚ اُنْهٗ

If thou having read the Kanx, the Qudurî, the Kafia¹⁾, understandest them all,

It is as if a lame ant, which has fallen into a well,
contemplates the sky Sh. Jam. Kai V, 4.

۱۰۴ مکہ و شمس و سیر آفتاب متان مہر رقی

Perhaps I have been forgotten from the mind of
the beloved. Ma] 507

پاوهندی پدیرا کر کھلی کہہ "اے ار

In smiling they (i. e. the teeth) are apparent, as if the sunflowers would laugh. Maj 55

ہا لے آئیں ہم آئیں

Thou art welcome, thou art welcome! Amulu
Man p 141

II. Peculiar use of Adjectives.

The following adjectives may be either used as (indecl.) adverbs or they may agree with their subject in gender and number even in such constructions, where in English an adverb would be used.

1) Grammatical tree for Arabic.

2) بھلی is substantive, after which کری has to be supplied;

i. e. having made a fa our thou art come = thou art welcome!

اوراں ōrahō, somewhat on this side, from اُورے ōre, on this side.

اگاہوں agāhō, somewhat in front, from اگے agē, before, in front.

پوٹاں poṭāhō, a little behind, from پوٹی poṭē, in the rear.

مٹاں mathāhō, somewhat higher up from مٹے mathē, on, upon.

مانجھاں manjhāhō, } somewhat inside from مانجھے man
 مَنجھاں manjhāhō, } jhe, in.

When used adverbially (which is commonly the case), they take also the fem. termination, as

اگاہیں agāhī, in front, in advance.

مٹاہیں mathāhī, on the top, above.

The Adjectives, ending in ātō (§ 10, 20) may at the same time be used adverbially, as

سُہاٹو sūhātō, suitable and suitably

وَساٹو vasaṭō, optional and optionally

etc. etc. etc.

The Adjectives of one ending, which are not inflected, may all be used as adverbs as

برابر barābare, right and rightly

خار Jara, }
 خال Jala, } much very

جلد Jaldā, quick and quickly

سَوَدِیت sōditu, true and truly

بَاسُ bāsu, vain and vainly

etc. etc. etc.

آڪهڻون آڪهڻ ساءُ وڏن ڏينھن ڪوٺي راپ

The eyes are opposite to the eyes the whole day
(and) night. Maj 219

تو سڙي ويڙهي ۾ مٿي جان

Thou hadst fallen asleep early, having wrapt up
(thy) face like the dead ones. Sh. Kāh I, 11

مون کي نه موٽاءِ آئون آڳاٽس آهڻان

Do not turn me back I am ahead Sh. Sor
IV, 12

III. Substantives used adverbially in the uninflected state

A number of substantives are at the same time also
used as adverbs, as

اڏير avēra, } out of time, late, subst. f. اڏير avēra,
اوڏل avēla, } delay

بُڇڻ buchā, unpleasantly subst. f. بُڇڻ buchā, disgust.

تاريخا tāriḡa, daily subst. f. تاريخا tāriḡa, a date.

جور jōru, } forcibly, very, subst. m. جور jōru, force.
زور zōru, }

ڏينهاڙي dīnhārī, daily subst. f. ڏينهاڙي dīnhārī, day

سُڀاڻ subahā, to-morrow subst. f. سُڀاڻ subahā, the
morrow

سڀر savēra, early; subst. f. سڀر savēra, the early
hour of day

تڏيھن ۾ ڏينھن جو اوڏل سو آهڻي سڄ آهري ويندڙ

Then because they will sleep out of time, therefore
the sun will even there rise to them. Amulu Mān, p. 145

پاسے pāsē, on the side, near Loc. from پاسو pasō, the side.

پوتھان putheā, behind, from the back, Abl. from پوتھ puthe, the back.

پوے pōe, after, Loc.

پٹان puā¹⁾, } from behind } from پو pon, the
پوٹوں puō, } after Abl. } latter part.

حقوں haqqō, justly, Abl. from حق Haqqu, justice.

حکمان hukmā, } violently Abl. } from حکم hukmu-
حکمانی hukmane, } by force, Instr } mu, command.

خوشوں xušeō, willingly, Abl. from خوش xuše, pleasure.

دلین dileō, willingly, Loc. from دل dile, heart.

زور zōre, forcibly, Loc. from زور zōru, force

مائی māge, } at all completely Loc. from
مگھس māghāḥ, emph. } مائی māgu, place.

مٹھ mathē, on the top, Loc. } from مٹھ mathō,
مٹھان mathā, from upon Abl } the head.

مور mūre, } at all, Loc. } from مور mūru,
مورھیں mūrahī, emph. } com- } mūru,
مورائی mūrāī, emph. } pletely Abl } capital.

مہان mahanda, in the beginning } from مہان mahanda, be-
before, Loc. } ginning
مہاندان mahandā from the beginning }
before, Abl. }

1) پٹان puā etc. instead of پوٹان pōtā.

Pron. base.	Manner	Place.	Direction.	Time.
u, ū, ō, hō	اُولَئِیْ ūa	اِثِ u ta	اُولَیْ ō-dē	اُولَیْ ō-si
	هُنَیْ hūa	هِثِ hu ta	هُنَیْ hō-dē	هُنَیْ hō-si
	اُتِ uḡ	there.	in that direction.	up to that time.
	هُتِ huḡ			
	in that wise.			

jō	جَا jā	جَاتِ jā-te	جَا دِي jā-dē	جَا سِيں jā-sī	جَا دِہِیں jā-dē-hī
	جَاہِیں jā-ē	جَاتِ jā-te		جَا سِیں jā-sī	جَاں jā
	in which wise.	where.	in which direction.	as long as.	when.

80	تِلْہِ tī-ā	تِہِ tī te	تِہِ tī-dē	تِہِ tī-sī	تِہِ tī-dē-hī
	تِہِ tī-ā	تِہِ tī te	تِہِ tī-dē	تِہِ tī-sī	تِہِ tī-dē-hī
	in that wise.	there.	in that direction.	so long	then.

1) Or جتي Ji ts; جتي Ja ts جتي Ji the جتي Ji the.
There is also a lengthened form جاتي Ja ts, جاتي Ja the. All
these forms may equally be used with the Correlative ti (as ti
ja etc.) and ki.

2) Instead of the postfix سس af the postfixes تائس taī, توتس toīs, توئی toī may also be joined to جي ji and ٿي te as: ڄاڻائس ja taī, ٿيڻاڻس te taī etc.

thence, تَتَاثُرُ tat-ā, تَتَاثُرُونَ tat-ū, تَتَاثُرُونَ tat-āū, from that place, كَتَاهَا كِتَاهَا kith-ā, كَتَاهُونَ kith-ū, كَتَاهُونُ kith-āhū etc. from what place, whence? اِيْدَا اِيْدَا ēd-ā, اِيْدَا اِيْدَا ēd-āū, اِيْدَاهُو اِيْدَاهُو ēd-āhū, اِيْدَاهُونَ ēd-āhū etc. from this direction.

The emphatic I (ī) or hī (hē) very frequently accedes to these adverbs, as اِيْمَنِي ī-ī, in this very wise, اِيْمَنِي ita-ī or اِيْمَنِي ita-hī'), even here اِيْمَنِي itā-ī, اِيْمَنِي it-ā-hī, even hence, اِيْدَا اِيْدَا ēdā-ī, اِيْدَا اِيْدَا ēdā hī, in this very direction, اِيْدَا اِيْدَا ēd ā ī, from this very direction etc.

مَوْنُ أَكْهَمُونَ تَنْ تَتِ حَتِي حَآبِ حَ اِيْمَنِي

The eyes of my body are there, where the side (country) of my companions is. Sh. Um. Mār I, 12

كَالْهَوَكُو كَاذِي وَتَوَ اِيْمَنِي وَتَوَ اِيْمَنِي وَتَوَ اِيْمَنِي

Where is gone to the Jōgis' emotion of yesterday? Sh. Ramak. I, 80

اِنَّا اَوْتَمِي اَتِيو خَرَّ اِيْمَنِي كَهَرِي

Thence a camelman has come, this information is correct. Sh. Um. Mār II, 6

حَتِي تَوْنُ كَهَرِي اِيْمَنِي اِيْمَنِي اِيْمَنِي اِيْمَنِي

As thou wilt, even so it shall be unto thee. Matth. 15, 28

1) The final ē o these adverbs is changed to a before the emphatic I for the sake of euphony; but ē keeps its place also, as: اِيْمَنِي utō ī in that very place.

1) Reduplicated adverbs,

(with or without a conjunctive vowel cf. § 12, II, 2).

بھیرے بھیرے bhērē bhērē, constantly

پل پل pale pale, every moment.

دینہ دینہ dēhu dēhu, day by day

راتوں رات rateōrāte, night by night.

سراسر sarāsare, entirely

گھڑی گھڑی gharī gharī, constantly (hour by hour).

نہانے نہانے nēthānēthe, at last.

وارہوارہ varehōvarihe, year by year

ہار ہار hara hara, constantly

ہاندھو ہاندھو handhōhandhe, place upon place.

etc.

etc.

etc.

2) Adverbs compounded with a similar adverb
or noun.

آج آج aju subahā, in a day or two

جدا جدا jadēhī tadēhī, constantly

جیسا جیسا jīśa tūśa, in any way

راتوں دن ratōñīha, night and day

کدے کدے kaḍehē kadānē, now and then.

اوپر نیچے hēthe mathē, down and up (up and
down)

etc.

etc.

etc.

There is only a small number of original postpositions in Sindhi, which require the noun in the Formative far the greatest part of the postpositions now in use are originally adverbs (i. e. substantives and adjectives used adverbially, cf. § 57, II. III. IV), which either retain their original adverbial signification and are consequently constructed with جی *jē*, or which are already treated as postpositions and require the Formative of the noun governed by them the greater part of them may therefore be constructed with or without جی *jē*, and be put before or after the noun, they govern.

I. Postpositions proper, requiring the Formative of the noun governed by them.

بہر *bhara*, } on, with such a part downward against
 بہر *bhare*, } supported from. Sansk. भर, adj.¹⁾

پر *pare*, on, upon Sansk. उपरि

تائیں *taī*, } up to, till, Sansk. ताने, Hindūst. تاں
 توئیں *tōī*, }

توڑی *tōṛī*, } up to till
 توڑی *tonī*, }

1) بہر *bhar* has already in Hindustani a signification bordering on that of a postposition. In Sindhi the substantive بہر *bharu*, prop support is also in use of which بہر *bhare* is the Locative

2) Apparently derived from توڑ *tōṛu* the end توڑی *tōṛī* = توڑتی *tōṛe-ī*, emphatic Locative.

ساں sa,	} with Sansk. सम्
ساں sānu,	
سے sē,	
سے senu,	

سودھان sūdhā, along with Sansk. साधम्

تک ta, up to till, Sansk. सीमा Panjābī si

کرا kara, up to

کن kanō ¹⁾ ,	} to near to Sansk. कर्ण, edge (of a vessel) Sindhi کنو, rim, border, Panjābī kannL
کني kanū,	

کناں kanā ²⁾ ,	} from, Abl. form
کنوں kanō,	

کھی khē, to, as regards in reference to Sansk. कृते

کھاں khaā,	} from, Abl form
کھوں kхо,	
کھوں khaū,	

گھر gare, to with (Lār)

گھا ghā,	} liko, as.
گھا ghāo,	

لاکوں lākū, from-up, Panjābī lāgo (Sansk. लोको)

منجھے manjhe, in to (with verbs implying motion)

Sansk मन्त्र

1) Instead of کنی kanē کنی gane is used in Lār imply
کناں ganā کنوں ganō instead of کناں kanā and کنوں kanō

2) Frequently written without the final nasal ل. ا. کتا kane

پان پجن مورا ری واپ ری واڙ

By themselves the fruits ripen without guarding,
without a fence. Sh. Um. Mār III, 14

ڏر ٻاڙر سڀ پلڪ ڪڙو ٻارهن ماهه پئي سڀ

Return with Punhu a moment! away with twelve
months with others! Sh. Mār VI, 6

ماڙي لکم ٻولو ۽ ڇماندر ۽ ٻي

In the upper rooms reproach has been my lot all
(my) life long Sh. Um. Mār V, 1

تڏيڻ ڇها ڏسي تہ دنڪ ڏاڙو جو بهريل کٽي ڪر

دھرو آهي

Then what do they see? that a vessel of wine,
filled up to the rims is placed there. Sindhi Read.
Book, p 68

مڙتاڻ سانڌيڻاڻ مال ڪهي ڪنهن تي ڪي تہ ڏيڻاڻ

I will collect and guard property and not give any
thing to any one. Golden Alphab X, 7

ڪنهي آيس ڪالهڙي ڪوئي تو ڪري

I am come having taken a matter hidden to thee.
Sh. Sōr II, 18

ڪوئي ڇي ڪهر مڪو ويڃي ان ڇي ڪوئي ڪن مان ڪي

جڙائي ڪهاڏائي

Having gone to the house of somebody (and) having
stolen from his food it (i. e. the mouse) ate it. Sindhi
Read. Book, p 62

تَرَ کھراں تاسر گري محف پريآں گرِ پاں
 سرئي تان توئي سائِ خاڻ لي حقائقون گرس

Having turned the back to other houses ask on
 account of thy friend thy own self
 He is even with thee, for whose sake thou causest
 (thyself) troubles Sh Abiri III 5

لوحس حصو د آهـلـهـي قاري لي هوكس

Why searchest thou not, says Latif, for (the sake
 of) thy sweetheart, o lost one! Sh. Koh. I, 10

II. Adverbial postpositions (derived from sub
 stantives or adjectives), which are optionally
 constructed with or without *جي*, or which re
 quire another postposition.

اُبتَرِ ubatara (mostly with *جي*), contrary to
 آڏو ādō¹), in front.

اڳي aḡe²),
 آڳيون aḡio, } before, in front.

اندَ andara, within.

انڌارا andarā, from within.

اوڏو oḍḍo,
 اوڏرو oḍirō, Dim. } near to

1) آڏو ādō اوڏو oḍḍo وڃهو vejho may also be constructed with
 کهي khe.

2) اڳي aḡi and دهاڙاں dhaṛān are more frequently constructed with
 the postposition کهاڻ khaṇ or the Ablative than with *جي*

دھاراں dhārā, } without apart, round about (also
 دھارےں dhārē, } constr with کھان or the Abl)

دھارےں dhārā (always with حی) on, upon (on the
 prop of)

رُبارُ rūbarū, in the presence of (Pers)

سامھوں sāmho¹), }
 سامھُنِ sāmhunō, } in front before over against
 سامھُنِ sāmhunē, }

سانگی sāngō, }
 سانگان sānga, } on account of

سِرِ sīrē, on, upon, on the top of

یَوَی ivayē, in lieu of (Arab)

کَارِ kārane, on account of, ^vfor reason of.

کَانِ kāne, }
 کَانِ kānē, } for the sake of.

لَگِ lāgē, } on account of, as concerns (mostly
 لَگِ lāgē, } without جی)

مَٹھِ mathē, npon.

مَٹھان mathā, from npon.

مانجھاراں manjhārā, }
 مانجھاروں manjhārō, } from — within out of

1) Or سامھوں sāmuhō سامھوں sāmuhū.

هِنَ پَهَاڪِي حوڪن اِهو آهي تہ آوِ پَتَانْدَرِ جَارَتِ ڪَرُنَ

ڪهڙي

The point of this proverb is this, that it is necessary, to make (one's) expenses according to the income. Sindhi Read. Book, p 58

تِهڙي ڪَٽِي ڏينهن پڄالو تَخْدُومُ صَاحِبُ وِصالِ ڪِئو

After few (or) many days Maxdūm Sahib died. Abd-ul Latif's life, p 87

هِنَ تَحَلَّ ڪَهاَن پوءِ تُوَن مُنهن جي ماءُ بهن آهن

After this time thou art my mother (and) sister Ibid. p 42

وڻهي مُنهن ڪِهڙو وِڻاَن وِطَنَ سَامُهَن

Whith what face shall I go to the presence of my country? Sh. Um. Mār V, 5

اَنَ هِنْدَهه جي مَٿَ اَنَ جَتِي ڏِئي پِيٽِي آهي

From the top of that place a piece has been cut out. Life of Abd ul Latif, p 45

اَنَ جي دِهِيٽِي بهرَ وِڪهي ڏاڏهي پِڙيل آهي

My daughter is grievously vexed by a demon. Matth. 15, 22

شاهه حَمالَ ڪهڙي پي چَرِهِيڻ ڪَٽِي جي دِعهڙ آهي

ڪهڙي تان لئهو

Shāh Jamāl, being mounted on a horse, having come near to the couch alighted from the horse. Abd ul-Latif's life, p 7

تڻهن کان ڪٽا ۽ را مار پي ڪٽاين ٿيا

Therefore they are often also beaten Sindhi Read Book, p 50

اب اڪڻدي آهڻان يڏي آڻن يڏي ڏٺو

I am very longing as well for the spinning place as for the country Sh. Um. Mār II, 1

2) Concessive

ت ta, } then (as apodosis in a conditional sentence
تا ta, } generally not translated)

ت ta bi, } nevertheless then also even then
تڏي تڏي bi, }

تڏو tōṛo, }
تڏو tōṇḁ, } although, notwithstanding
تڏو تڏو (tōṛo tōṇḁ), }
تڏو تڏو (tōṛo tōṇḁ), }

جي jō, although, if

تڏو جي لڳي نون جي ڪٽو ٿيو وڃي تڏو ڪٽو وڃ

وانگي ٿيو وڃي

If from her limbs the cloth is stripped, (then) a brilliancy like lightening is effected Amulu Mān p. 141

تا جي مراں تاں ماں لہاں جي موڱاں تڏو ڪر مہ

Then he says (if) I die, I obtain honor, I if return, it is, to say so, a shame Maj 408

1) Very often also written separately: جي تڏو

ہاٹھا ہاٹھا <i>hathā,</i>	}	but rather, on the contrary (Panjābī).
ہاٹھا-اٹھا <i>hathā-ī,</i> emphat.,		
ہاٹھو <i>hathō,</i>		
ہاٹھو-اٹھا <i>hathō-ī,</i> emphat.,		

توڑی کندی کی؟ نہ نہ سانی وچیں سیر میں

Either they go to the bank or (they go) with them in the stream. Sh. Suh. VIII, 1

ماڑھوں کے کندی میں ڈراکھ تھہا حہاں خان کاںڈ پیری
میں الجیر

Do men pluck grapes from thorns or figs from a thistle? Matth. 7, 16

کوئی ماڑھوں میں دھیلےں ہی توکری کری نہ تھو کہی ہو
خان ہیکری سہاں دہر رکھندو * پٹی سہاں پرپ کندیو خان
ہیکری ہی داری وکھندو * پٹی کہی کی نہ اے کہی یادو

No man can do the service of two masters for either he will keep enmity with the one and make friendship with the other or he will seize the skirt of the one and not at all mind the other Matth. 6, 24

حو آچلو ہو سو ٹوٹی آنہیں کی پٹی ہی واٹ دسوں

Art thou he, who was coming, or shall we look out for another? Matth. 11, 3

1) *kane* is postposition and not the III pers. Plur of the Present (کریں = گئی) as Stack supposed see Stack's Gramm. p. 101 Note. The verse quoted there does not quite agree with the Risāla

چھا ڪاڻ تہ	cha kāne ta,	} because.
چھا لاءِ تہ	chā lāe ta,	
چھا لاءِ جو	cha lāe jō,	
جهو تہ	chō tā,	
جهو جو	chō jō,	

سو sō, therefore.

سو — جو jō-sō, correl. because — therefore.

سوڪو	sōkō,	} because.
سوڪو تہ	sōkō-ta,	
سوڪوھ	sōkōhu,	
سوڪوھ تہ	sōkōhu-ta,	

نہ ma, not, in a prohibitive sense (constructed with the Imperative or Potential)

متان	matā,	} be it not that, lest (constructed with the Potential).
جو متان	jō matā,	
نہن	mañhane,	} lest (constructed with the Potential).
نہن	mañhanu,	
نہن	mañhune,	
نہن	mañhunu,	

ميٺي جوڳ ناهي تہ چوري ڪري پوءِ ڌارون پيون

This is not becoming, that we, having committed a theft, drink wine after Sindhi Read. Book, p. 69

مڱهڙا منھ ڀاتي انهي ڏور تہ ڳهي ڏيھ ۾

O Mēnghō, having directed (thy) face and having risen seek, in order that thou mayest find (it) in the body Mēnghō 23

پاڻي ويهه مہ ڀارنگي بي مڃي سِر مڱارو

Do not sit upon a bedstead, having placed a string of cowries upon (thy) neck. Sh. Um. Mār II, 2

ڏورڻاں ڏورڻاں مہ ڪهاڻ شال مہ ملاڻ هوت

مَن اندر حا لوت مَن مَن سَا ماکهي ۲ وِي

I seek, I seek, may I not find, please God, that I may not meet with (my) sweetheart, Lest the grief, that is within (my) heart, may be calmed down! Sh. Hus. VII, 3

متاں هَرَن ۽ گدَه جَان پوءِ ارمان گهریں

Be it not that thou repent of it after, like the deer and the donkey Sindhī Read. Book, p 68

5) Conditional.

جي ڏ،
ڪر - jēkara, } if

ڪيڪڏهيں jēkadēhī, if (at any time)

حي ٿو پي دهریں ڪندَه تِي تہ صوفي سالم ٿيڻي

If thou puttest a cap on thy neck, then become a sound Sūfī. Sh. Jam. Kal V, 8

اِھرا عاسقِ هنن چڪر کني سن توه

If there be such lovers, show kindness to them Maj 776

ڪيڪڏهيں راڳ ڪنداسون ٿيڻي راڳ جي سر تي دهائِي ۲

جائي ۱ ڪه ۲ ساري جمار جو وڻهندو

If we sing, then upon the melody of the song its master will awake (and) settle (with us) the account of the whole life. Sindhī Read. Book, p. 68

ٻَلي balē, }
 ٻَلِي balā, } yes! true, even so!

ٻهَلَا bhalā, }
 ٻهَلِي bhalī, } well, good!

جِيٺِي Jiu¹), yes! (a respectful term of ascent.)

مَرُ maru, }
 وَرُ varu, } yea! indeed! well!

ڊيڙو تو ڪهي چوندو ته تون سَنَ ٿيڻديس ته ڇو سَڻاي هُو

The Dēva will say to thee wilt thou recognise her?
Then say yea. *Amulu Mān*, p 150

اَهِي شينون مون ڪهي ڏيکاري

Well, show me those things. *Ibid.* p. 147

تلدي مڏو اهيڻ ڪهڻا هوڏ چولي جهڙي چو

Abate too high scorn, if they say to thee bodu (pooh), say thou Jiu (very well). *Sh. Jam. Kal VIII*, 22

جن ڪهي مڏي اَلَّة جو مَرُ تها سي مَرُڪي

They, who have love to God, they, indeed, boast.
Maj 778

پَلڪ ته رهي دل تو ڊي ور ميان صاحب پرو چا

My heart does not remain a moment without thee, truly! o Sir! o Lord! o Barōd! *Sh. Ābirī Ohōṭ. Ep̄l.* 2

1) جِيٺِي Jiu is apparently the Imperative of جِيٺِي Jiaṇḍ, live!

4) Desire.

چَهَال čhāla¹⁾, } would to God! please God! (Arab)
 سَال sāla, }

مَانَ māna, } would that!
 مَن mana, }

تَهَارَ اللّٰهُ allāhu tuhāra²⁾, }
 تَهَارَ " " tuhāro, } God keep thee! good bye!
 تَهَارَ " " tōhāra, }

تَرْحَسْ شَالْ مَوْبَهَارْ دَعُولِيَا مَارُو مَوْنِ سَسِ بَرْحَسِ شَالْ

پَرَوَقَارْ

Would to God, that the Paūhāra were reconciled, o darling Mārū! Would to God, that the Paūhāra were reconciled with me! Sh Um. Mār I, Epil

گندھی آجی سیریں مَانَ بَرْحَسِ

Would that (my) sweetheart having come to the shore, would make (= say) alas! alas! Sh Suh. V, 20

حَانَ اَيْنْدَا تَا اَسَهْزِ الْهِي تَوَهَارْ

When (wo) shall come, depart! God protect thee!
 Maj 487

5) Uncertainty

اَللّٰهُ جِي allāhu je³⁾, }
 اَلَا جِي alā je, } God knows! perhaps!

نِيَانَا nuiāna, God knows!

1) Corrupted from the Arabic phrase

اِنْ سَاءَ اللّٰهُ 'If it please God

2) Properly تَوَهَارَ اللّٰهُ God be thy protection.

3) This is an elliptic phrase: if God (will or please).

بَرَبَر barebare, alas! ah! woe!

حَافِی Haifu, woe to! (Arab)

گھوڑا گھوڑا ghōṛā ghōṛā, alas! alas! o misery!

وَاوِیلا vāvīla, alas! lackaday! (Arab Pers.)

وَا vāe,

وِ vō,

وِ vō,

} also! woe!

هَā hā,

هَā hāe,

هَā ha-e'),

هَā haē,

} alas!

هُوِ huē,

هُوِ hōē,

هُوِ huē,

} ah! alas!

هَā hāhāe, alas!

جَا، هُوں جی حَالِ کھی جَاں لُچھی آنوں ہیکار

Woe to my state, that I am wicked (and) useless!
Maj 756

گھوڑا گھوڑا کَرُن اُنھی کَم میں حَیوَن حَوِ بِلَوِ وَاوِ

نَاہی ڈَاہَت جی رِیت نَاہی

To make, alas! alas! in such a business, for which
a remedy is impossible, is not the custom of wisdom.
Sindhi Read Book, p 56

THE SYNTAX.

We divide the syntax into two parts, the analytical and synthetical. In the analytical part the chief constituent parts of speech, which have been described in the elementary grammar, are to be considered according to their exact signification, their intrinsic value and their special application. In the synthetical part it will be shown, how the different parts of speech are linked together in order to form a sentence and how two or more sentences are joined together.

I. THE ANALYTICAL PART

SECTION I

THE NOUN

Chapter I.

On the absence of the article in Sindhi

§ 61

The Sindhi possesses no article definite, as little as the Sanskrit and the modern Aryan tongues of India. The noun may therefore be definite or indefinite, as *जि* the woman or a woman.

There are no fixed rules, by which a noun may be known as definite or indefinite, the only safe guide

b) A number of adjectives are only found in the fem. form سَنَدِّہ sandhe, barren (said of women), پَچَہَر pačhara, barren (said of cattle) کَرَبھلی garbhini or کَرَبھیں garbhine, pregnant (said of women) سُنّا sunā, milch (said of animals) گَہوَرَارِی gābhōrārī, having a child (said of a mother), وَرَہتی varēti, having a husband (said of a married woman), وَدَّوَر vadāvara, fit to be married etc. etc.

c) Adjectives or pronouns in the feminine are frequently used elliptically, the noun **كَلَامٌ** *gālha*, word, matter, being understood. The noun **تَارِيخٌ** *tārīḡa*, date, day, is also occasionally omitted.

تڏهن ماءُ پڇي ڪهي ڇڏي ڪيڙي لکي ڪٿا

Then the mother asks Majnō what has happened to thee? Maj 44

سونهارا سورگھہ وِز کا منہں جی کر

O fair husband of Sōrathel do some (word) of mine!
Sh. Sor I, 11

حَدَّثَنَا جَدُّ ابْنُ أَبِي حَتْمٍ التَّمِيمِيُّ قَالَ سَمِعْتُ

On the fourteenth (day) the moon rose on the
twenty ninth the vulgar sees it. Sh. Kambh. II, 10

Chapter III.

Number

8 63

The Sindhi has only two numbers the Singular and the Plural, the Dual having been dropped already

in the Singular may therefore be constructed with the Plural of a verb (adjective etc.), or the noun itself may be put in the Plural, though implying only a Singular. This is frequently the case with the nouns هُوْتُ, دُؤُس, سِپَرِیں, etc.

For the same reason the II pers. Plural of a verb is used, when addressing politely a person, but not so frequently as in Hindūstānī, the common people being as yet in the habit of addressing each other by the II pers. Singular

عَدُ آئِیَا ۛ نَنَدَہِیَے مِس کِڈِہِی کِڈِہِی پَاں ۛ اَنَس
چھوکرِیں سَاں لِک لِکڑی رَاوِ کَنَدَا ہُٹَا

Abd ul Latīf used to play in his youth with boys of his age the play lika likōti (hide and seek) Life of Abd ul-Latīf, p 9

وُو ۛ اَر آئِیُوں د ۛ دِیَس تَا د جَنِ رِی

Woe, o sisters, I shall then not live without the Jat (i. e. Punhū) Sh. Dēśī VI, Epil. 2

مِرِی جِی پَچَا رِی لِی جِی رِی اَر جَدَّو جِی حَارِٹُو

By the discourse of (= about) my beloved, by the recollection of my friend my crippled life has been revived. Sh. Jam. Kal. III, Epil.

شَاہ رِٹ اچِی عَرَض کِیَا تِیں تَہ سَا تِیں مَوں کَہِی بَہِی

پَٹَاو

Having come to the Shāh he said Sir, give me also to drink. Life of Abd ul Latīf, p 32

4) The following nouns modify their signification in the Plural

جُنْدَا	jundā, s. m.,	} the short hair of an infant.
جُنْدِرَا	jundirā, s. m., Dim.,	
جِنْدَا	jhindā, s. m.,	

جَوْرَا javirā, s. m., a neck ornament of gold beads.

چِترَا cītrā, s. m., the hot days

دِهَانِيُون dhāniyu, s. f., grain boiled and afterwards parched.

رَتَارِيَا ratariyā, s. m., A kind of superior rice.

کَتِيُون katīyu, the Pleiades.

کُھَرَا kuhara, s. m., boiled dry grain.

گَنْجَا ganjā, s. m., a kind of rice.

مُوتِيَا motiyā, s. m., a kind of rice.

مُهَدَّرَا	muhadra,	} s. m., barley separated from the husk.
مُهَدَّهَا	muhadha,	

وِپَنْبَا vāpambā, s. m., the capsules of the Coreya arborea (a medicinal plant)

هَاطُورِيُون hathoriyū, s. f., handcuffs.

Chapter IV

The cases of the noun.

§ 64.

I. The Nominative.

As to the special use of the Nominative it may be noted

1) Nouns or proper names standing in apposition to another noun are generally coordinated to the same,

آءِ مِي تَهَرَ نَهْ مَ حُو ڪُنڊھ مَنَ ۽ ڪپَارَ

The (whole) eight watches (i. e. day and night) the hook of the Great (= God) is in my skull. Sh. Sôr I, 20

رَاتُونِ حَآڻِ ڇِي سِي آئون ڪنڌڙي سِينَ

Those, who watch during the nights, I shall make (my) friends. Sh. Jam. Kal V, Epil. 2

رَهَ اڄوڪي رَاتڙي تُون لالَ مون لَائي

Stay for my sake this night, o darling! Sh. Sam. I, 20

4) The Nominative is frequently used absolutely to avoid two or more nouns following each other in the inflected case, which is contrary to the Sindhi idiom. The case, in which the nouns should properly stand, must then be taken up by a pronoun or pronominal adjective. If the stress be laid upon some part of a sentence, it may be put quite absolutely, its relation or subordination being taken up by a pronoun. This is especially the case, when a noun is nearer defined by a relative pronoun in the Nominative, the noun being then attracted by the following relative

مِيوَا مَنَرَ مَڪُونِ ۽ سِي ڇَڪُون حَسَ

Fruits, clusters of flowers, (kinds of) honey, they try the taste of all. Sh. Um Mar VI, 9

خَدَاءَ حِي پَتَسَاهَ مِڻ شَھوڪَارَ حُو ڪُهُون تَنھن ڪھان

سِي حِي پَآڪِي مِڻ ائھَ حُو ڪُون سَوَڪھَر آھي

(As to) the entering of a rich one into the kingdom of God, the passing of a camel through the ear of a needle is easier. Matth. 19, 14

also used independently of a noun, in addressing an inferior female (or intimate friend)

جِي ۾ جيڏيون منهن جا آءِ ۽ ڏي ۾ ڏي

I have been quickened, companions, come in my Punhū! Sh. Desī II, Epil.

اَللّٰهَ ڪَارِي اُوڻهيَا ڪَرها مَ ڪاهڻو

جَايَبَ جَدِي حِي جُو آڪانڊهو آهڻو

لاڳاپو لاهڻو مَتان ۽ ۱۰ ۾ جو سِرِي

For God's sake, camelmen, do not drive on the camels!

Friend! thou art the protector of my crippled life!

Do not extinguish (my) affection, o sweetheart! Sh. Desī III, 1

يَا عَلِي عَلِي سِر ۽ آڻِي جِي آڻِي

آيو حڪم اَللّٰهَ جو يَا اِمَامَ

O !Ali, !Ali, misfortune is on the orphans!

The order of God has come, o Imāma. Sh. Kēd. V, Epil.

ڙِي مَڙهو ڪا ٻچا ٿو آسان جِي ماءُ ڪهي ماري تهو وڃي

Hallo! son of man, dost thou go having beaten our mother? Amulu Man. p 148

ڙِي ٻورجالي مَالي آڻِي

Hallo! cook, bring bread! Ibid. p 144

2) Adjectives preceding or following a noun in the Vocative are likewise put in the Vocative. But if an adjective defines another adjective in the sense of an adverb, it remains uninflected.

also used independently of a noun, in addressing an inferior female (or intimate friend)

جَسَّ مَلَكُوتِ مَنْشِ حَا آءِ پَلِہوں دے

I have been quickened, companions, come in my
Punhu! Sh. Desl II, Fpil.

اللّٰهُ كَارِ اَزْهَبْنَا كَرْهًا مَّ كَاثِرًا

حَابِ حَدِي حَيِّ حَوَّ آكَالَدَّوْ آيَتُو

لاڳاپو لائيندڙ مٿان مُنهن جو سُڀرو

For God's sake, camelmen, do not drive on the
camels!

Friend! thou art the protector of my crippled life!

Do not extinguish (my) affection, o sweetheart! Sh.

DesI III, 1

يَا مَلِيَّ عَلِيٍّ سِرِّي حَيِّ آتِي

آیو حُکْمُ اللّٰہِ حو ِیا اِمَام

O Alf, Alf, misfortune is on the orphans!

The order of God has come, o Imams. Sh. Kod. V, Epil.

ڙي مارھڻو ھا ٻھارن آسان جي ماءُ ڪهي ماري تھڙو ٺھيس

Hallo! son of man, doest thou go having beaten
our mother? Amulu Man. p 148

رَبِّي بِرُحْمَائِي مَالِي آں

Hallo! cook, bring bread! Ibid. p 144

2) Adjectives preceding or following a noun in the Vocative are likewise pnt in the Vocative. But if an adjective defines another adjective in the sense of an adverb, it remains uninflected.

بَابَا آئُون تَنُهَن حو سَنگ تَهو گَرِيَاں لَال پَاشَاه چي
پُتر سَن

O child (o father!) I make thy espousals with the son of the king Lālu. *Amuln Mūn.* p 142

اَمو تنَعَاں حو اِيهي پُجَهَن حو واسطو كِهَرُو

Fathers! what reason have you to ask after this very (thing?) *Ibid* p 140

اَحِي لَالَن لَت مِيَاں مُتِي حو لَوَرَه لَكِي مَس

Having come, o darling, o friend! cover with dust the tomb of the deceased one in the mountain-passes. *Sh. Majd VI, Epil.*

§ 66

III. The Instrumental

1) The Instrumental either denotes the agent, by whom an action is performed, or the instrument, by means of which any thing is done.¹⁾ The Instrumental in Sindhi is not only used with the past tenses of transitive or causal verbs (which always have a passive meaning), but also with any tense of neuter verbs implying a passive signification.²⁾

سَاتِهَن بَدَهَا بَار تو كِهِي آرس اَكِهَرِي مِيں

By the people of the caravān the loads have been bound up in thy eyes there is cloth. *Sh Surāg III, Epil.*

1) The sense is different, if the postposition سَن be used with a noun denoting an instrument. In this case it is implied that some one was *armed* or armed with any thing, but not that he has performed any thing by a *certain* instrument.

2) Independently of a verb the Instrumental of کَالُو *kalu* name, is used quite in an adverbial sense as: اِي عَالِم قَالِي هِكِرُو فَتِير *ihī ʿālim qālī hikirū fater* one saqr, by name Muh. minad jĀHm

تَا نَا آئُون تَنُهَن جُو سَنک تهر گَرِيَاں لَال پَايشَاه جِي
پُتر سَاں

O child (o father!) I make thy espousals with the son of the king Lālu. *Amuln Mān.* p 142

اَنر تَنپَاں جُو اِيہِي پُجھَن حر واسطَر کِهَرُو

Fathers! what reason have you to ask after this very (thing?) *Ibid* p 140

اَحِي لَال لِي مِيَاں مُتِي حُو لَوڑھ لکِي مِس

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1) The Instrumental either denotes the agent, by whom an action is performed, or the instrument, by means of which any thing is done.¹⁾ The Instrumental in Sindhī is not only used with the past tenses of transitive or causal verbs (which always have a passive meaning), but also with any tense of neuter verbs implying a passive signification.²⁾

سَاتِهَن نَدھَا بَار تو کھِي آرسُ اکھَرِيں مِیں

By the people of the caravān the loads have been bound up in thy eyes there is cloth. *Sh. Surāḡ III, Epil.*

1) The sense is different if the postposition سَاں be used with a noun denoting an instrument. In this case it is implied that some one was ~~armed~~ ^{armed} ~~used~~ ^{used} with any thing, but not that he has performed any thing by a certain instrument.

2) Independently of a verb the Instrumental of نَالُو nālō, name, is used quite in an adverbial sense, as: هِيکَرُو فِتر مَحْمَدِ نَالِي نَالِي
one saqr by name Muhammad; Ālīm

بَآئَا آسُونُ تُونَهَنُ حَوَ سَئِڪَ تِهَوِ گَرِيَانِ لَالِ تَآشَآءَ جِي
نُتَرِ سَانِ

O child (o father!) I make thy espousals with the
son of the king Lālu. Amulu Mān p 142

آبُو تَنَقَانِ حَوِ اِيهِي نُحَهَنَ حَوِ واسطو ڪِهَرُو

Fathers! what reason have you to ask after this
very (thing?) Ibid p 140

آحِي لَالِ لِيَتِ مِٽَانِ مُٽِي جُو لَوَرُھُ لَڪِي مِسِ

Having come, o darling, o friend! cover with dust
the tomb of the deceased one in the mountain-passes.
Sh. Ma;8 VI, Epil.

§ 66

III. The Instrumental.

1) The Instrumental either denotes the agent, by
whom an action is performed, or the instrument, by
means of which any thing is done.¹⁾ The Instrumental
in Sindhi is not only used with the past tenses of
transitive or causal verbs (which always have a pas-
sive meaning), but also with any tense of neuter verbs
implying a passive signification.²⁾

سَاتَهِي تَدَهَا بَارِ تَوِ ڪَهِي آرسُ آڪِهَرِيَسِ مِسِ

By the people of the caravān the loads have been
bound up, in thy eyes there is cloth. Sh. Surāg III, Epil.

1) The sense is different if the postposition سَانِ be used with
a noun denoting an instrument. In this case it is implied, that some
one was accompanied or armed with any thing but not that he has
performed any thing by a certain instrument.

2) Independently of a verb the Instrumental of نالو name,
is used quite in an adverbial sense هِيڪَرُو فِٽِرِ مَحْمُودِ عَالِمِ نَالِي
one faqir, by name Muhamm d ʾĀlim

ہانا آئوں تُوں جو سَنک تھو گرِیاں لالِ نایشاَدِ جی
پُترِ سَاں

O child (o father!) I make thy espousals with the son of the king Lāl̄n Amul̄a Mān p 142

اَنو تَنہاں جو اِہی پُچھَن جو واسطو کھَرُو

Fathers! what reason have you to ask after this vory (thing?) Ibid p 140

اَی لالِ لِبِ مِیاں مُتّی جو لَرَّہ لَکِ مِس

Having come, o darling, o friend! cover with dust the tomb of the deceased one in the mountain-passes. Sh. Man̄ḍ VI, Epil.

§ 66

III. The Instrumental

1) The Instrumental either denotes the agent, by whom an action is performed, or the instrument, by means of which any thing is done.¹⁾ The Instrumental in Sindhi is not only used with the past tenses of transitive or causal verbs (which always have a passive meaning), but also with any tense of neuter verbs implying a passive signification.²⁾

سَاہیں تَدھا بَار تو کھی آرس اَکھڑیں مِیں

By the people of the caravān the loads have been bound up in thy eyes there is cloth. Sh. Surāḡ III, Epil.

1) The *usao* is different, if the postposition *سَاں* be used with a noun denoting an instrument. In this case it is implied, that some one was accompanied or armed with any thing, but not that he has performed any thing by a certain instrument.

2) Independently of a verb the Instrumental of *نالو* *naḷo*, name, is used quite in an adverbial sense, as: *ہِکَرُو فترِ محمدِ عالمِ کالی* one faqir, by name Muhammad Ālīm.

لا مَسْرَدَ فِي دَارِهِمْ إِنَّهُمْ أَتَانَهُمْ

'There is no purpose in both mansions', in this wise they spoke Sh. Jam. Kal V, 23

ماہرین کھی نہیں تریں و بچاڑ و روتہ

To both helpless ones (there is) pleasant talk in many ways. Maj 198

4) The Instrumental expresses the price, for which any thing is bought or sold ¹⁾

تہ چہرہ کسوں پہ کی کی نہ آؤں و کامیں

Are not two sparrows sold for a piece? Matth. 10, 29

گاریوں کو گڑوں خاصیتوں اوجھی آپ اچن

Fine black woollen blankets come there to hand
for a paltry (sum) Sh. Um Mar VI, 8

§ 67

IV The Genitive

1) It must be remembered, that the Genitive in Sindhi is originally an adjective, formed by the affix جو, which always requires the Formative of the noun, to which it accedes, the Genitive admits therefore of gender, inflection and number, like other adjectives. Instead of جو its diminutive form جڙو Jaro is also found in poetry, and especially سَندو sandō (cf § 16, 6) and its dim. form سَندِرُو sandirō. The Genitive case sign جو etc. may also accede to a noun with suffixes in poetry it is frequently dropped altogether, to be supplied from the context. سَندو may also be separated from the noun, to which it belongs.

1) But the postponition سَلَّ may also be used in this sense.

لَا مَـؤَرَدَ لِي دَارِي إِنْ پَرِ اَتَانُورِ

'There is no purpose in both mansions', in this wise they spoke Sh. Jam. Kal V, 23

مَدِي س كَهِي بَهَرِ پَرِس وَتَحَارِ وَرُورِ

To both helpless ones (there is) pleasant talk in many ways. Maj 198

4) The Instrumental expresses the price, for which any thing is bought or sold ¹⁾

ہَ چَہرَکُنُورِ سَ کِی تَ تَوُورِ وَکَامِی

Are not two sparrow sold for a piece? Matth. 10, 29

کارُورِ کَ وَرِ خَاصُورِ اوجَہی اَبِ اچِی

Fine black woollen blankets come there to hand for a paltry (sum) Sh. Um Mär VI, 8

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1) But the postposition سَای may also be used in this sense.

لَا مَعْنَى فِي دَارِي إِنْ يَرِ اتَانُ

'There is no purpose in both mansions', in this wise they spoke Sh. Jam. Kal V, 23

تَسْ كَهِي تَهْر تَهْرَس وَتَحَارِي وَرَوْسَ

To both helpless ones (there is) pleasant talk in many ways. Maj 198

4) The Instrumental expresses the price, for which any thing is bought or sold ')

تَهْ حَوْرَكُنُون تَهْ يَ كِي دَهْ تَهْ رُون وَكَامِي

Are not two sparrow sold for a piece? Matth. 10, 29

كَارِيُون كَهْ تَهْ رُون خَاصِيُون اَوْجَهِي اَبْ اَجِي

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1) But the postposition سَان may also be used in this sense.

other adjectives but if the stress be laid on the governing noun, or if the euphony of the sentence should require it, the Genitive follows the same. In poetry the Genitive precedes or follows the noun, on which it is dependent, either immediately or separated by one or more intervening nouns, as it may be required by the metre or the rhyme

جڪو وقت مورعيتي جي گنا ڏيکارندو ان جو حال کٽي

جان ۽ ڏو

Whoever flees from the trouble of labour, his state will become like that of the dogs. Sindhi Read. B, p 61

ڪوئي ڪري ڪي الله لک اڪار

Escort, for God's sake, the boat of the helpless one! Sh. Bero Sindhi II, Epil

3) The Genitive has a double signification in Sindhi, it refers either to the subject or to the object of the sentence. The Genitive is called subjective, if the attribute expressed by the Genitive refers to the governing noun (or subject) as to its owner or author, and it is called objective, if it refers to the object, to which the action of the subject is directed

مٿي ساهڙن جا طعنا توھي لاءِ

I have borne the taunts of (my) companions for thy sake. Sh Mūm. Rāno I, Epil

آهڻيان جن سنڌڙي مون کهي سي نه ڇڏيندا

Those, whose I am, will not abandon me. Sh. Koh II, Epil.

پيرين ۽ ڀڙي جي آڻڻن وجهڻاڻ ڌار

Beneath the feet of (my) friend I spread (my) hair
Maj 231

5) The Genitive describes the material, of which something is made or composed, in this case the Genitive quite supplies the place of an adjective.

يَحْتَا حُرَّوْ مِلَسَ جُو هُو ۛ چڙا ۛ دھاريں چَمَ حُو پَيَڪُو

The garment of John was of camels hair and round his waist a girdle of leather Matth. 3, 4

هُو چوڙا پڙا ڏهڪي گري مڙي ۛ پانوتِي جُو وڳو آڻا، ري

She, having put on bracelets and buttons, will cause to bring (call for) a garment of pearls and rubies. Amulu Mān p 144

6) The Genitive describes the nature or quality of the noun, on which it is dependent (Genitivus qualitatis) But in this case the Genitive must always be accompanied by an attribute, be that an adjective, pronoun or another noun in the Genitive, the repetition of a noun may also serve as an attribute. In poetry, and even in prose, the Genitive case-sign is frequently dropped, so that constructions of this kind can hardly be distinguished from those with the Locative, see § 70, 4

اِيي مَان هِڪڙو نَرِي درهن جُو هُو پڻو اڻهي درهي جُو

One of them was nine years old, the other eight years. Sindhi Read. Book, p 50

ري ٻڌي ڍڻا جنهن ڪم جي نه آهي

Without understanding science is of no use. Ib p. 54

ڪيڇاڻ آيو ٿايلو طرح موچارِي نوڏ

From Kēč came a caravan, camels of a fine kind. Sh. Dēsi III, 8

ڪيڙا طرحين طرحين ڪا ڏيئي ڪلاڻاڻ

Having given clothes of different kinds he ted them off Amulu Mān p 140

5) The Genitive describes the material, of which something is made or composed, in this case the Genitive quite supplies the place of an adjective.

لَحْنًا جُو دَکُو مِلَسَ جُو هُو • چٓا ۱ دَهَارِيسَ چَمَ جُو پَکُو

The garment of John was of camels hair and round his waist a girdle of leather Matth. 8, 4

هُوَ حَرَزَا ٻَڙَا ڏهڪي ڪَري مڙِي • يَاقُوتَيسَ جُو دَکُو آڻَايِيدي

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اِيِي مَانِ هِڪِڙو نَوِي وَرَهَن جُو هُو ٻِڻو آڻَهَن وَرَهَن جُو

One of them was nine years old, the other eight years. Sindhi Read. Book, p 50

رِي ٻديهِ وِڊِيَا ڪنهن ڪَمَ جِي ڊ آهي

Without understanding science is of no use. Ib p. 54

ڪيهاڻ آيو ڦايلو طَرَحَ موچارِي نوڏَ

From Kēḥ came a caravan, camels of a fine kind Sh. Dēsi III, 8

ڪپَرَا طَرَحِيں طَرَحِيں جَا ڏِيئي هَلايَاں

Having given clothes of different kinds he tied them off. Amulu Mān p 140

تُوں رَہاؤ سُنم ۛ پَتَ حُو آئہس

Thou art a resident of the waste and desert. Sindhi Read. Book, p. 69

بَیڑُ لَکِریں جِہڑوں نَہ کُو لِمَکَر لَل

A vagabond, accustomed to bits, no breeding and good behaviour Maj 304

جَا مَہی تُو مَلیا تہس سِرَ حُو آئہتاں سِیکڑو

Which lustre is upon thee, for that head I am longing Sh. Sör II, 7

سَیْدُ سَاہَ رَہی دالی مُرورِ دَہلِ کُوتہَ وِکی وِلاسی حُو ہُو

The Sayyid, by name Shāh Habib, was originally an inhabitant of the village Vangō Vilāso Inso of Abd ul Latif, p. 1

9) The Genitive is used, without being dependent on a governing noun, to express a space of time, as جو رات by night, جو دینہ by day etc., the noun, by which the Genitive is governed and which is idiomatically left out, being وِلو vëlo, time.

This construction is therefore identical with that mentioned in § 64, 3 In Hindūstān کُو is used in the same sense.

وَحِی حُو آن دِہی حَر تَلُو پَایِیاں

Sitting at (the time of) evening prayer I spread out my skirt on the water Sh. Sör V, 14

بَاتِ پِہرِتی رات حُو کُوتہَ پَاسی مَکایو

The bard sang the first night at the side of the castle. Sh. Sör II, 1

جَائِسَ بِهٖ لِيَدِ جَهْرًا دُنَسِ دُنَدَ دُائَارَ

Teeths like Jasinum flowers the Bountiful has given
her Maj 54

حُو سَكْرُو ۛ ۛ ن پَرِس سَنَدُو تُو مَحَان

Which is blessed in all ways, like thou, o wise one.
Maj 825

تَنِيں مِں تُونِيں تُوں پِي لَآپ دَ لَڪَ ۛ ۛ تَرُو

In that (there is) even thou, thou, (there is) no other
sound (as much as the twinkling of an eye =) for a
moment. Sh. Jam. Kal. V, 10

تَاں يَزَ حَمْدُو تُو تَن سَرَتِي سَرَتُ دَ آيَمُو

Then no mote, as large as a sesamum seed, came
into thy body, o friend? Ajāib v 21

12) When a noun is subordinated by means of the
Genitive to the Infinitive of a neuter or active verb,
the case-sign of the Genitive may be optionally dropped.

کُوکھَالُو اَن تَهوَرِي اَن جِي سُوَرَن مَکَ ۛ رَا ۛ ۛ ۛ ۛ ۛ

The villager occupied himself in (the) removing of
that little grain. Sindhi Read. Book, p. 56

مَعَد تَرَارَتُوں کَهَلِي شَاهَ جِي مَارَن لَه آيَا

The Mughals, having taken (their) swords came for
the killing of the Shāh, i. e. 'in order to kill him' Life
of Abd ul Latif, p. 16

هِيَن ۛ ۛ ۛ دُسنَ کَہَاں پَرُو جُوگو شکر مَنجَانِيں

After the seeing of this affluence she offered up
dutiful thanks Sindhi Read. Book, p. 58

اسَ مَ لَکِي اَوَّلِي نَ لِيَرَن لَهَ مَ لَکِي
 اَلَا اَرَحَن کَهي کوسو راء مَ وِمي

May no sunshine apply to the camelmen, may
 no hot wind apply to the camels!

O God, may no hot wind blow to the sons of Arif!
 Sh. Dēsi I, 25

مندِمي دِکِدارَ کُوتَهَ جِي کَهي دِناثوس

Having bound (him) they delivered him to the po-
 lice-officer of the town Sindhī Read Book, p. 69

2) The Dative with the auxiliary verbs هُونُ to be,
 and تَهَنُ to become, to be, expresses the idea of pos-
 session.

مون کَهي اَهي اِمَدَ آلَہَ جِي

I have hope in God Sh. Sor I, Ep1

مُون کَهي دِنا جِي کِي کَهي کَهي تَر اولاد کِي دَ
 تَهَنُ هُونُ

I have no lack whatever of wealth, but children
 are not at all born to me. Amulā Mān. p. 139

3) The Dative denotes the remote object, in re-
 ference to which the action takes place. In this case
 the postposition کَهي must be translated by for, for
 the sake of.

کَهي دِل حَمَار مِس مِنتُون کَهي هوتِي

(My) heart (and) mind burns for my sweetheart
 in intoxication. Maj 728

کِيچَ تَو ن کَهي کُوتَهَ کِي دَ تَو ن جِي کَهي مِس

In Kōd there is a call for those, under whose armpit
 there is nothing (i. e. who have nothing) Sh. Maib II, 11

وَهْدُو ۱۶ ۱۷ ۱۸ ۱۹ ۲۰ ۲۱ ۲۲ ۲۳ ۲۴ ۲۵ ۲۶ ۲۷ ۲۸ ۲۹ ۳۰ ۳۱ ۳۲ ۳۳ ۳۴ ۳۵ ۳۶ ۳۷ ۳۸ ۳۹ ۴۰ ۴۱ ۴۲ ۴۳ ۴۴ ۴۵ ۴۶ ۴۷ ۴۸ ۴۹ ۵۰ ۵۱ ۵۲ ۵۳ ۵۴ ۵۵ ۵۶ ۵۷ ۵۸ ۵۹ ۶۰ ۶۱ ۶۲ ۶۳ ۶۴ ۶۵ ۶۶ ۶۷ ۶۸ ۶۹ ۷۰ ۷۱ ۷۲ ۷۳ ۷۴ ۷۵ ۷۶ ۷۷ ۷۸ ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰ ۱۰۱ ۱۰۲ ۱۰۳ ۱۰۴ ۱۰۵ ۱۰۶ ۱۰۷ ۱۰۸ ۱۰۹ ۱۱۰ ۱۱۱ ۱۱۲ ۱۱۳ ۱۱۴ ۱۱۵ ۱۱۶ ۱۱۷ ۱۱۸ ۱۱۹ ۱۲۰ ۱۲۱ ۱۲۲ ۱۲۳ ۱۲۴ ۱۲۵ ۱۲۶ ۱۲۷ ۱۲۸ ۱۲۹ ۱۳۰ ۱۳۱ ۱۳۲ ۱۳۳ ۱۳۴ ۱۳۵ ۱۳۶ ۱۳۷ ۱۳۸ ۱۳۹ ۱۴۰ ۱۴۱ ۱۴۲ ۱۴۳ ۱۴۴ ۱۴۵ ۱۴۶ ۱۴۷ ۱۴۸ ۱۴۹ ۱۵۰ ۱۵۱ ۱۵۲ ۱۵۳ ۱۵۴ ۱۵۵ ۱۵۶ ۱۵۷ ۱۵۸ ۱۵۹ ۱۶۰ ۱۶۱ ۱۶۲ ۱۶۳ ۱۶۴ ۱۶۵ ۱۶۶ ۱۶۷ ۱۶۸ ۱۶۹ ۱۷۰ ۱۷۱ ۱۷۲ ۱۷۳ ۱۷۴ ۱۷۵ ۱۷۶ ۱۷۷ ۱۷۸ ۱۷۹ ۱۸۰ ۱۸۱ ۱۸۲ ۱۸۳ ۱۸۴ ۱۸۵ ۱۸۶ ۱۸۷ ۱۸۸ ۱۸۹ ۱۹۰ ۱۹۱ ۱۹۲ ۱۹۳ ۱۹۴ ۱۹۵ ۱۹۶ ۱۹۷ ۱۹۸ ۱۹۹ ۲۰۰ ۲۰۱ ۲۰۲ ۲۰۳ ۲۰۴ ۲۰۵ ۲۰۶ ۲۰۷ ۲۰۸ ۲۰۹ ۲۱۰ ۲۱۱ ۲۱۲ ۲۱۳ ۲۱۴ ۲۱۵ ۲۱۶ ۲۱۷ ۲۱۸ ۲۱۹ ۲۲۰ ۲۲۱ ۲۲۲ ۲۲۳ ۲۲۴ ۲۲۵ ۲۲۶ ۲۲۷ ۲۲۸ ۲۲۹ ۲۳۰ ۲۳۱ ۲۳۲ ۲۳۳ ۲۳۴ ۲۳۵ ۲۳۶ ۲۳۷ ۲۳۸ ۲۳۹ ۲۴۰ ۲۴۱ ۲۴۲ ۲۴۳ ۲۴۴ ۲۴۵ ۲۴۶ ۲۴۷ ۲۴۸ ۲۴۹ ۲۵۰ ۲۵۱ ۲۵۲ ۲۵۳ ۲۵۴ ۲۵۵ ۲۵۶ ۲۵۷ ۲۵۸ ۲۵۹ ۲۶۰ ۲۶۱ ۲۶۲ ۲۶۳ ۲۶۴ ۲۶۵ ۲۶۶ ۲۶۷ ۲۶۸ ۲۶۹ ۲۷۰ ۲۷۱ ۲۷۲ ۲۷۳ ۲۷۴ ۲۷۵ ۲۷۶ ۲۷۷ ۲۷۸ ۲۷۹ ۲۸۰ ۲۸۱ ۲۸۲ ۲۸۳ ۲۸۴ ۲۸۵ ۲۸۶ ۲۸۷ ۲۸۸ ۲۸۹ ۲۹۰ ۲۹۱ ۲۹۲ ۲۹۳ ۲۹۴ ۲۹۵ ۲۹۶ ۲۹۷ ۲۹۸ ۲۹۹ ۳۰۰ ۳۰۱ ۳۰۲ ۳۰۳ ۳۰۴ ۳۰۵ ۳۰۶ ۳۰۷ ۳۰۸ ۳۰۹ ۳۱۰ ۳۱۱ ۳۱۲ ۳۱۳ ۳۱۴ ۳۱۵ ۳۱۶ ۳۱۷ ۳۱۸ ۳۱۹ ۳۲۰ ۳۲۱ ۳۲۲ ۳۲۳ ۳۲۴ ۳۲۵ ۳۲۶ ۳۲۷ ۳۲۸ ۳۲۹ ۳۳۰ ۳۳۱ ۳۳۲ ۳۳۳ ۳۳۴ ۳۳۵ ۳۳۶ ۳۳۷ ۳۳۸ ۳۳۹ ۳۴۰ ۳۴۱ ۳۴۲ ۳۴۳ ۳۴۴ ۳۴۵ ۳۴۶ ۳۴۷ ۳۴۸ ۳۴۹ ۳۵۰ ۳۵۱ ۳۵۲ ۳۵۳ ۳۵۴ ۳۵۵ ۳۵۶ ۳۵۷ ۳۵۸ ۳۵۹ ۳۶۰ ۳۶۱ ۳۶۲ ۳۶۳ ۳۶۴ ۳۶۵ ۳۶۶ ۳۶۷ ۳۶۸ ۳۶۹ ۳۷۰ ۳۷۱ ۳۷۲ ۳۷۳ ۳۷۴ ۳۷۵ ۳۷۶ ۳۷۷ ۳۷۸ ۳۷۹ ۳۸۰ ۳۸۱ ۳۸۲ ۳۸۳ ۳۸۴ ۳۸۵ ۳۸۶ ۳۸۷ ۳۸۸ ۳۸۹ ۳۹۰ ۳۹۱ ۳۹۲ ۳۹۳ ۳۹۴ ۳۹۵ ۳۹۶ ۳۹۷ ۳۹۸ ۳۹۹ ۴۰۰ ۴۰۱ ۴۰۲ ۴۰۳ ۴۰۴ ۴۰۵ ۴۰۶ ۴۰۷ ۴۰۸ ۴۰۹ ۴۱۰ ۴۱۱ ۴۱۲ ۴۱۳ ۴۱۴ ۴۱۵ ۴۱۶ ۴۱۷ ۴۱۸ ۴۱۹ ۴۲۰ ۴۲۱ ۴۲۲ ۴۲۳ ۴۲۴ ۴۲۵ ۴۲۶ ۴۲۷ ۴۲۸ ۴۲۹ ۴۳۰ ۴۳۱ ۴۳۲ ۴۳۳ ۴۳۴ ۴۳۵ ۴۳۶ ۴۳۷ ۴۳۸ ۴۳۹ ۴۴۰ ۴۴۱ ۴۴۲ ۴۴۳ ۴۴۴ ۴۴۵ ۴۴۶ ۴۴۷ ۴۴۸ ۴۴۹ ۴۵۰ ۴۵۱ ۴۵۲ ۴۵۳ ۴۵۴ ۴۵۵ ۴۵۶ ۴۵۷ ۴۵۸ ۴۵۹ ۴۶۰ ۴۶۱ ۴۶۲ ۴۶۳ ۴۶۴ ۴۶۵ ۴۶۶ ۴۶۷ ۴۶۸ ۴۶۹ ۴۷۰ ۴۷۱ ۴۷۲ ۴۷۳ ۴۷۴ ۴۷۵ ۴۷۶ ۴۷۷ ۴۷۸ ۴۷۹ ۴۸۰ ۴۸۱ ۴۸۲ ۴۸۳ ۴۸۴ ۴۸۵ ۴۸۶ ۴۸۷ ۴۸۸ ۴۸۹ ۴۹۰ ۴۹۱ ۴۹۲ ۴۹۳ ۴۹۴ ۴۹۵ ۴۹۶ ۴۹۷ ۴۹۸ ۴۹۹ ۵۰۰ ۵۰۱ ۵۰۲ ۵۰۳ ۵۰۴ ۵۰۵ ۵۰۶ ۵۰۷ ۵۰۸ ۵۰۹ ۵۱۰ ۵۱۱ ۵۱۲ ۵۱۳ ۵۱۴ ۵۱۵ ۵۱۶ ۵۱۷ ۵۱۸ ۵۱۹ ۵۲۰ ۵۲۱ ۵۲۲ ۵۲۳ ۵۲۴ ۵۲۵ ۵۲۶ ۵۲۷ ۵۲۸ ۵۲۹ ۵۳۰ ۵۳۱ ۵۳۲ ۵۳۳ ۵۳۴ ۵۳۵ ۵۳۶ ۵۳۷ ۵۳۸ ۵۳۹ ۵۴۰ ۵۴۱ ۵۴۲ ۵۴۳ ۵۴۴ ۵۴۵ ۵۴۶ ۵۴۷ ۵۴۸ ۵۴۹ ۵۵۰ ۵۵۱ ۵۵۲ ۵۵۳ ۵۵۴ ۵۵۵ ۵۵۶ ۵۵۷ ۵۵۸ ۵۵۹ ۵۶۰ ۵۶۱ ۵۶۲ ۵۶۳ ۵۶۴ ۵۶۵ ۵۶۶ ۵۶۷ ۵۶۸ ۵۶۹ ۵۷۰ ۵۷۱ ۵۷۲ ۵۷۳ ۵۷۴ ۵۷۵ ۵۷۶ ۵۷۷ ۵۷۸ ۵۷۹ ۵۸۰ ۵۸۱ ۵۸۲ ۵۸۳ ۵۸۴ ۵۸۵ ۵۸۶ ۵۸۷ ۵۸۸ ۵۸۹ ۵۹۰ ۵۹۱ ۵۹۲ ۵۹۳ ۵۹۴ ۵۹۵ ۵۹۶ ۵۹۷ ۵۹۸ ۵۹۹ ۶۰۰ ۶۰۱ ۶۰۲ ۶۰۳ ۶۰۴ ۶۰۵ ۶۰۶ ۶۰۷ ۶۰۸ ۶۰۹ ۶۱۰ ۶۱۱ ۶۱۲ ۶۱۳ ۶۱۴ ۶۱۵ ۶۱۶ ۶۱۷ ۶۱۸ ۶۱۹ ۶۲۰ ۶۲۱ ۶۲۲ ۶۲۳ ۶۲۴ ۶۲۵ ۶۲۶ ۶۲۷ ۶۲۸ ۶۲۹ ۶۳۰ ۶۳۱ ۶۳۲ ۶۳۳ ۶۳۴ ۶۳۵ ۶۳۶ ۶۳۷ ۶۳۸ ۶۳۹ ۶۴۰ ۶۴۱ ۶۴۲ ۶۴۳ ۶۴۴ ۶۴۵ ۶۴۶ ۶۴۷ ۶۴۸ ۶۴۹ ۶۵۰ ۶۵۱ ۶۵۲ ۶۵۳ ۶۵۴ ۶۵۵ ۶۵۶ ۶۵۷ ۶۵۸ ۶۵۹ ۶۶۰ ۶۶۱ ۶۶۲ ۶۶۳ ۶۶۴ ۶۶۵ ۶۶۶ ۶۶۷ ۶۶۸ ۶۶۹ ۶۷۰ ۶۷۱ ۶۷۲ ۶۷۳ ۶۷۴ ۶۷۵ ۶۷۶ ۶۷۷ ۶۷۸ ۶۷۹ ۶۸۰ ۶۸۱ ۶۸۲ ۶۸۳ ۶۸۴ ۶۸۵ ۶۸۶ ۶۸۷ ۶۸۸ ۶۸۹ ۶۹۰ ۶۹۱ ۶۹۲ ۶۹۳ ۶۹۴ ۶۹۵ ۶۹۶ ۶۹۷ ۶۹۸ ۶۹۹ ۷۰۰ ۷۰۱ ۷۰۲ ۷۰۳ ۷۰۴ ۷۰۵ ۷۰۶ ۷۰۷ ۷۰۸ ۷۰۹ ۷۱۰ ۷۱۱ ۷۱۲ ۷۱۳ ۷۱۴ ۷۱۵ ۷۱۶ ۷۱۷ ۷۱۸ ۷۱۹ ۷۲۰ ۷۲۱ ۷۲۲ ۷۲۳ ۷۲۴ ۷۲۵ ۷۲۶ ۷۲۷ ۷۲۸ ۷۲۹ ۷۳۰ ۷۳۱ ۷۳۲ ۷۳۳ ۷۳۴ ۷۳۵ ۷۳۶ ۷۳۷ ۷۳۸ ۷۳۹ ۷۴۰ ۷۴۱ ۷۴۲ ۷۴۳ ۷۴۴ ۷۴۵ ۷۴۶ ۷۴۷ ۷۴۸ ۷۴۹ ۷۵۰ ۷۵۱ ۷۵۲ ۷۵۳ ۷۵۴ ۷۵۵ ۷۵۶ ۷۵۷ ۷۵۸ ۷۵۹ ۷۶۰ ۷۶۱ ۷۶۲ ۷۶۳ ۷۶۴ ۷۶۵ ۷۶۶ ۷۶۷ ۷۶۸ ۷۶۹ ۷۷۰ ۷۷۱ ۷۷۲ ۷۷۳ ۷۷۴ ۷۷۵ ۷۷۶ ۷۷۷ ۷۷۸ ۷۷۹ ۷۸۰ ۷۸۱ ۷۸۲ ۷۸۳ ۷۸۴ ۷۸۵ ۷۸۶ ۷۸۷ ۷۸۸ ۷۸۹ ۷۹۰ ۷۹۱ ۷۹۲ ۷۹۳ ۷۹۴ ۷۹۵ ۷۹۶ ۷۹۷ ۷۹۸ ۷۹۹ ۸۰۰ ۸۰۱ ۸۰۲ ۸۰۳ ۸۰۴ ۸۰۵ ۸۰۶ ۸۰۷ ۸۰۸ ۸۰۹ ۸۱۰ ۸۱۱ ۸۱۲ ۸۱۳ ۸۱۴ ۸۱۵ ۸۱۶ ۸۱۷ ۸۱۸ ۸۱۹ ۸۲۰ ۸۲۱ ۸۲۲ ۸۲۳ ۸۲۴ ۸۲۵ ۸۲۶ ۸۲۷ ۸۲۸ ۸۲۹ ۸۳۰ ۸۳۱ ۸۳۲ ۸۳۳ ۸۳۴ ۸۳۵ ۸۳۶ ۸۳۷ ۸۳۸ ۸۳۹ ۸۴۰ ۸۴۱ ۸۴۲ ۸۴۳ ۸۴۴ ۸۴۵ ۸۴۶ ۸۴۷ ۸۴۸ ۸۴۹ ۸۵۰ ۸۵۱ ۸۵۲ ۸۵۳ ۸۵۴ ۸۵۵ ۸۵۶ ۸۵۷ ۸۵۸ ۸۵۹ ۸۶۰ ۸۶۱ ۸۶۲ ۸۶۳ ۸۶۴ ۸۶۵ ۸۶۶ ۸۶۷ ۸۶۸ ۸۶۹ ۸۷۰ ۸۷۱ ۸۷۲ ۸۷۳ ۸۷۴ ۸۷۵ ۸۷۶ ۸۷۷ ۸۷۸ ۸۷۹ ۸۸۰ ۸۸۱ ۸۸۲ ۸۸۳ ۸۸۴ ۸۸۵ ۸۸۶ ۸۸۷ ۸۸۸ ۸۸۹ ۸۹۰ ۸۹۱ ۸۹۲ ۸۹۳ ۸۹۴ ۸۹۵ ۸۹۶ ۸۹۷ ۸۹۸ ۸۹۹ ۹۰۰ ۹۰۱ ۹۰۲ ۹۰۳ ۹۰۴ ۹۰۵ ۹۰۶ ۹۰۷ ۹۰۸ ۹۰۹ ۹۱۰ ۹۱۱ ۹۱۲ ۹۱۳ ۹۱۴ ۹۱۵ ۹۱۶ ۹۱۷ ۹۱۸ ۹۱۹ ۹۲۰ ۹۲۱ ۹۲۲ ۹۲۳ ۹۲۴ ۹۲۵ ۹۲۶ ۹۲۷ ۹۲۸ ۹۲۹ ۹۳۰ ۹۳۱ ۹۳۲ ۹۳۳ ۹۳۴ ۹۳۵ ۹۳۶ ۹۳۷ ۹۳۸ ۹۳۹ ۹۴۰ ۹۴۱ ۹۴۲ ۹۴۳ ۹۴۴ ۹۴۵ ۹۴۶ ۹۴۷ ۹۴۸ ۹۴۹ ۹۵۰ ۹۵۱ ۹۵۲ ۹۵۳ ۹۵۴ ۹۵۵ ۹۵۶ ۹۵۷ ۹۵۸ ۹۵۹ ۹۶۰ ۹۶۱ ۹۶۲ ۹۶۳ ۹۶۴ ۹۶۵ ۹۶۶ ۹۶۷ ۹۶۸ ۹۶۹ ۹۷۰ ۹۷۱ ۹۷۲ ۹۷۳ ۹۷۴ ۹۷۵ ۹۷۶ ۹۷۷ ۹۷۸ ۹۷۹ ۹۸۰ ۹۸۱ ۹۸۲ ۹۸۳ ۹۸۴ ۹۸۵ ۹۸۶ ۹۸۷ ۹۸۸ ۹۸۹ ۹۹۰ ۹۹۱ ۹۹۲ ۹۹۳ ۹۹۴ ۹۹۵ ۹۹۶ ۹۹۷ ۹۹۸ ۹۹۹ ۱۰۰۰

Immediately at that time an order was given to the chamberlains Ajāib, v 15

§ 69₀

VI. The Accusative

The Accusative has two forms in Sindhi, it is either identical with the Nominative or with the Dative, i. e. the idea of the Accusative may be expressed also by means of the postposition *کھی*

1) The Accusative is commonly expressed by the form of the Nominative, whenever the verb governs only an Accusative, and not at the same time a Dative.

سو حَذِیہیں پَنہیں جَا کھوڑا پیرا سَپاہی رکھی ۰ پَنہیں
جَا آجَار وِجَار کَری

When he shall keep his own horses, boats, soldiers and make his own judgements and thoughts. Amul Mān. p 139

جی پَرلِندس تہ اِہا حَسِی پَری پَرلِندس

If I shall marry, I shall marry this very fairy Husine. Ibid. p 141

2) But when the subject of the sentence is an animate noun (in the Nominative) the object (Accusative) must be marked out by means of the postposition *کھی*, to avoid a possible mistake. If the subject be animate, and the object inanimate, the object (Accusative) generally remains in the uninflected form (i. e. without the Postposition), if there be no danger of misapprehension. If both, subject and object, imply inanimate things, the object may likewise remain uninflected

وهندو ديوين دیر کھی قرایشن فرماش تھی

Immediately at that time an order was given to the chamberlains. *Ajāib*, v 15

§ 69

VI. The Accusative

The Accusative has two forms in Sindhi, it is either identical with the Nominative or with the Dative, i. e. the idea of the Accusative may be expressed also by means of the postposition کھی

1) The Accusative is commonly expressed by the form of the Nominative, whenever the verb governs only an Accusative, and not at the same time a Dative.

سو جدیہیں پتہں جا کھوڑا پوڑا سپاہی رکھی • پتہں

جا آچار و بچار کری

When he shall keep his own horses, boats, soldiers and make his own judgements and thoughts. *Amul Mān* p 139

چی پریلندس تہ اہا - ی پری پریلندس

If I shall marry, I shall marry this very fairy Husne. *Ibid.* p 141

2) But when the subject of the sentence is an animate noun (in the Nominative) the object (Accusative) must be marked out by means of the postposition کھی, to avoid a possible mistake. If the subject be animate, and the object inanimate, the object (Accusative) generally remains in the uninflected form (i. e. without the Postposition), if there be no danger of misapprehension. If both, subject and object, imply inanimate things, the object may likewise remain uninflected.

وهندو ٽائين ڊير ڪهي ڦراڻس ڦرماش ٿي

Immediately at that time an order was given to the chamberlains. *Ajāib*, v 15

§ 69₀

VI. The Accusative

The Accusative has two forms in Sindhi, it is either identical with the Nominative or with the Dative, i. e. the idea of the Accusative may be expressed also by means of the postposition ڪهي

1) The Accusative is commonly expressed by the form of the Nominative, whenever the verb governs only an Accusative, and not at the same time a Dative.

سو جڏيهين پنهن جا ڪهوڙا ٻڙا سڀاهي رکهي ۽ پنهن

جا آچار وڃار ٿري

When he shall keep his own horses, boats, soldiers and make his own judgements and thoughts. *Amul Mān* p 139

جي ڀرليندس ته اها حس ڀري ڀرليندس

If I shall marry, I shall marry this very fairy Husine. *Ibid.* p 141

2) But when the subject of the sentence is an animate noun (in the Nominative) the object (Accusative) must be marked out by means of the postposition ڪهي, to avoid a possible mistake. If the subject be animate, and the object inanimate, the object (Accusative) generally remains in the uninflected form (i. e. without the Postposition), if there be no danger of misapprehension. If both, subject and object, imply inanimate things, the object may likewise remain uninflected.

respect to individual judgement. In poetry کہی is occasionally dropped, but then the contracted form of the Formative must be used in the Plural

اُن مرید دھنڑی کہی سدی چو

That disciple, having called (that) girl, said Life of Abd-ul Latif, p 48

دیوں چو توں اُپھی کہی 'بہ اندس

The dōvs said wilt thou recognise that very one? Amulu Mān p 151

اُپس پڑا یاددا توں مں آلی مرماس کہی کھارایوں

In that way mouey will be got, having brought (something) from that let us feed (our) guests Life of Abd-ul Latif, p 41

ادیوں عند آلیا چری سخن کہی ساراھتو

Sisters, says Abd ul Latif, praise ye the (well known) friend. Sh. Ābiri Ūhōt., Epil. 8

بھرائش رو کہی مہڑی کڑا ندھی سائر لاء پروہ کیلک

کہی بھاند میں مہڑی رکھو

Having gathered first the tares, having bound bundles to burn (them), gather (and) put afterwards the wheat in the garner Matth. 18, 30

جی کی سگن رکھ نا د پَس رکھ دیتیں

Whatever longing there is, learn (it) otherwise look at the longing ones. Sh. Jam. Kal VII, 7

4) Whenever an active verb is constructed impersonally in the past tenses (§ 94, 5) the object must be pointed out by the postposition کہی, signifying as regards.

6) When an active verb subordinates at the same time a near and a more distant object (i. e. an Accusative and a Dative), the Accusative (in the uninflected state) generally follows the Dative, except a particular stress be laid on the Accusative, in which case it precedes the Dative.

کامل ڈینہالی قیس کہی چنگا کاری تھی حاجی

The accomplished one causes daily nice blandishments to be made to Qais. Maj 223

ہاتھ آسان کہی دھڑی دھڑی

The hands the little daughter shall wash us. Life of Abd ul Latif, p 48

ہیکڑو! رن نہ دیں ہتھ سائ بیٹی کہی رن! بی بی ہتھی

But one (grain) thou doest not give to another with thy hand, having thrown in an obstacle, o brother! Manghō 11

§ 70

VII. The Locative.

The Locative, as noted already, can only be expressed in the Singular of masculine nouns terminating in u in all other nouns and throughout the Plural the Locative must be circumscribed by the postpositions میں and 'میں' In poetry these postpositions are commonly dropped and only the Formative of a noun is used to express the idea of the Locative, in the Plural the contracted form of the Formative (ending in ē or ā) must in this case always be employed. But also in prose the postpositions میں and 'میں' are frequently left out idiomatically, especially after nouns implying time.

When a substantive in the Locative is accompanied

بِئَا دَرِ ڏيئي ٻينَ ڪهي آيس ٿينهن جي دَرِ

Having given (left) the other doors to others, I came to thy door Sh. Sōr I, 11

2) The Locative is used with nouns implying time, to express the point of time, at which an action takes place

هڪڙي ڏينھ ۾ ڪندا وڃي ۽ زَمَر ڪهاڻ ٻيڙيا

One day, making a journey, they arrived at (lit. came out of) Jessalmēr Lāf of Abd ul Latīf, p 40

ڪو ۽ ن ٿاڻي مڙهه هڪڙي ۾ ۽ ڪٿي هڪڙي پنهن جي

هردي ميں وِبحار گري حنائين

At some time in a village one mouse, having reflected in its mind, said Sindhī Read Book, p 61

مَن سَربهارو بهن ڪهر آيو

(My) beautiful friend came at day-break to (my) house. Sh Khambh. I, 9

جَنڙو ۽ رَن ميں راتِياڻ ڏينهاڻ رڙو

(My) body weeps in the nights (and) in the days, in the chains (i e in prison) Sh Um. Mār V, 7

3) The Locative is used also in the sense of the Latin Ablative absolute, to express a state or circumstance. In this way either an adjective may be used absolutely (i. e. substantively, so that an attribute may be joined to it) or a substantive with an adjective in either case the participle present هوندي in being, being, should be supplied, but is idiomatically left out.¹⁾

1) About the Locative of the participle present and past see § 81 2

چھڑو جو ایں کپڑیں کر ڈیڈی ڈل

An orphan, of torn clothes, to look upon like a
basil leaf. Maj 308

هَرَرَا اَكْهَسِي هَوْنَمِي كَلِيں كَوول جِي كَار

Of deer-eyes, of ears of a wild goose, of a Kōvil's speech. Ibid. 52

کَوتَر جَهڑی مِیو - اِی - اِی - اِی

Of a neck (and) breast like a pigeon, amiable.
Ind. 60

5) The Locative is used also in computations, the sum or price, at which something is computed, being put in the Locative (cf. also § 66, 4)

اوتارو مریٰ بس قبرِ کہاں چاکو جڑائی و بی دہر

Having built a dwelling better than all other faqirs (lit. good from), he lived at Bhita (i. e. on the sandhill) Life of Abd-ul Latif, p 21

3) The Ablative expresses the ground, reason or feeling, out of which or with which an action is done.

منح محمدؐ کارکی یرتوں مہاں (۱۷)

Respect Muhammad, the intercessor, out of understanding (and) love Sh. Kal. I, 2

اے ایسا کہ ای دگر جان سا خوشیاں کہاں

Go, ye scholars, that she may eat with pleasure. Maj. 117

4) The Ablative denotes also instrumentality and accompaniment, but this use is restricted to inanimate nouns and to poetry in prose either the Instrumental or the postposition *سے* would be employed for this purpose.

ہوہ حویٰں توں کی مہ حُر واکاں وراٹی دین

Those say to thee do thou not return a word with (thy) mouth. Sh. Jam. Kal VIII, 17

کر توں مہ مہ کہی ظاہر (رتانا)

Give thou praise to the wise one publicly with (thy) tongue. Sh. Surag I, Epil. 1

مہ دہ لہی مہ لہ جی تر خانکا مہ دہ

The mouthfuls, which thou, o camel! hast obtained (and) plucked with the mouth. Sh. Kambh. II, 29

رتانا instead of رتانا.

where we should expect one, and must then be supplied from the context.

On the whole the personal pronouns precede the verb, to which they belong, but they may also follow it, especially in poetry

آئٹوں ہنگامی حب میں نہ مرنے کا کو

I am alone on the Hab, I have no friend nor brother Sh Sub. II, Epil 2

وَرِيثُوهٖ بِهٖ وَرُوْا اَنْ تَ وَرِّثُوْا

Ye married women also return! I shall not return
without (my) husband Sh. Abiri IV, 9

وَلَحْزَنَ ۖ مَزِيدٍ اِيٓسَ آَيَ وَرَّيْ وَآِيٓسَ

Go again ye all, who have husbands! Ibid IV, 9

مُونہیں کھی ماریں مُونہیں ادا دُکھڑا

Even me kill my own pains.

2) The Genitives *هُنَّ* جو and *هُوَ* جو my, thy, are possessive adjectives in the Nominative and inflected accordingly. In poetry the case-sign جو is frequently dropped, but then the forms *هُنَّ* and *هُوَ* must be employed. Instead of the possessive adjectives the pronominal suffixes attached to nouns (verbs and postpositions) or to *هُنَّ* (cf. § 40, 2) may also be used, and in certain cases *هُنَّ* يَدِهِنَّ, see § 77.

The Genitive of the personal pronoun of the I and II pers. Sing and Plur (Lat. *mei*, *tui* etc.) is expressed by the Formative *جي* *تہيں* etc., which is also used before such postpositions, as require *جي*, cf. § 58, II.

constructions of this kind are however avoided, whenever possible.¹⁾

مُون کھی مُون حَرَبَ اَنَکُوڙِي تُوں حُو

(To =) Upon me (is) thy reproach, o my friend!
Sh. Mūm. Rānō II, 14

کاکِیاں وَنِجَ مَ کِیڈَھیں رَاٹَا تُو دَ رِہَا

Go not away from Kāk anywhere, o Rānō, it is
not right for thee. Sh. Mūm. Rānō I, Epil.

اَوَٹَاں کھی دِوِے دَ تھی چَہَڈِی * تُوں مَ بَہُجُ

Bhita does not give you up, and thou do not run
away! Life of Abd ul-Latif, p 21

3) When the personal pronouns are accompanied
by an attribute in the inflected case, they must precede
it in the Formative.

کَر کُو ۛ-رُو کاندَھ مُون یتَالِی جی یَچُہِری

Make some turn, o husband, to the hut of me, the
lowly one! Sh. Dāhara III, 1

وُو مُون یتَالِی تَاں کِی دَ چَمُو

Woe, by me the humble one nothing was then
said! Sh. Dēel IV, Epil.

ڈِندَا مُون ڈَکھِی کھی اِلَہَ لَک اُہِجَاں

They will give to me the afflicted a sign, for God's
sake. Sh. Kōh. III, Epil.

1) This may be done easily by a passive construction as

مُون اَوَٹَاں کھی مِیَن جی ہَا ۛ بَہُجُ کِٹُو

I have presented you into his hands, i. e. made a present of you
to him. Amuln Māq p. 148.

تو کہی دیو تو لکھو ہار دینو سو دھڑوں - پی سی ۱۱۱ میں کتو

The Dēv has given thee a necklace of nine lakhs,
that also I snatched away and took to hands. Amulu
Mān p 147

ہی مڑی ۔۔۔ دس منہ اٹس دس آتھس ہی پنہس
وٹھ

All these buffaloes have come out of it (= were born), take them as thy own. Sindhī Read. B p 61

2) The demonstrative pronoun **هـ**, this very, refers emphatically either to an object near at hand, or just mentioned or immediately following, and **اـ** that very to a more remote or afore mentioned one. **هـ** this here, and **اـ** that there, are only used in a local sense

جہاں تک یہیں اٹھا مال کُٹس جو تادساہ ہندو ادو

If ever this very (just mentioned) word the lang of
the muce shall hear Sindhi Read. B p 69

اُھا تہ 'ہیں' جی نہیں آھی

That very one then is my sister Amulu Mān.

3) In the Accusative the demonstrative pronouns commonly take the postposition **کھی**, if they refer to persons (or animate beings generally) which are to be rendered more prominent but if there be no stress laid on the demonstrative, the uninflected form of it is used. If the demonstratives refer to things or if they precede adjectively another noun in the uninflected form, they remain uninflected in the Accusative, if the postposition **کھی** be not required for reasons stated at § 69, 3

pronoun, for the sake of emphasis the correlatives may be repeated.

When the relative (and correlative) refers to a pronoun of the I or II person, the verb of the relative sentence is usually in the III person, and not in the I or II person

In poetry either pronoun may be dropped

ڪڍڻ ڪڍڻ ڪڍڻ ڪڍڻ ڪڍڻ ڪڍڻ ڪڍڻ ڪڍڻ ڪڍڻ ڪڍڻ

That, which shouted a coward (is) the cat, ran also away Sindhī Read B p 64

جي ٿو ٿو ٿو ٿو ٿو ٿو ٿو ٿو ٿو ٿو

Those, which thou considerest as verses, are signs. Sh Suh IX, 6

سَنَڪِي ۽ اَڏم سَو ڪَڪِي ڪَڪِي ڪَڪِي ڪَڪِي ڪَڪِي ڪَڪِي ڪَڪِي ڪَڪِي

That will be a companion to thee, whatever thou prayest to the Lord of the world. Mēnghō 8

سَوڻِي سَآڻِي ۽ ۽ ۽ ۽ ۽ ۽ ۽ ۽ ۽ ۽ ۽

That is my native country, where my sweetheart (is) Maj 80

لايَٽاڻ جي ڏ ڄاڻاڻ اڻ مَ وِڙاڻ

May I not be forgotten by them, whom I do not drop out of (my) mind. Sh. Sām II, 4

جي جي ڏن ڇا ڪو پهل ڏ ٿا ڏن ڏن ڏن ڏن ڏن ڏن ڏن ڏن ڏن

میں ٿا ۽ ۽ ۽ ۽ ۽ ۽ ۽ ۽ ۽ ۽

Those trees, which give no good fruit, are cut off (and) thrown into the fire. Matth. 7, 19

اڻ جا ڇا ڇا ڇا ڇا ڇا ڇا ڇا ڇا ڇا ڇا

I, who is (= am) given up in the mountains, how shall she (= I) arrive at Kāś? Sh Dēśī, III, Epil.

جِي حَيِّ حَا - يَنْگَرُو سِي مِيڙِي ڪَهي تِي

For whom they are longing, with them join them
Maj 203

سَو دُرُ , اِي گِي حَو دُرُ خُڙِي حَيِّ سَان

That kindness they bestow, which is bestowed on
them Sh. Surāḡ IV, 4.

5) In the first member of a correlative sentence (or, as it may be, in the second) سَو حَو is occasionally used instead of the simple relative جُو, which is then taken up again by a following correlative

تِي سَو ن جِي تَانَا سِي سَحَن مَآءِ اَءَر

Those friends, who are wanted, have gone on a
journey Sh. Sam I, 24

سِي تَاڊَر اِيڏَا ڪڍِيهِي تِي جِي تَات

O Almighty, will those ever come, of whom the
discourse is? Maj 457

6) With the correlative adverbs the correlative pronouns and adjectives may be joined in the same sentence.

وَحْدَه لَا شَرِيڪَ لَه حَلِيهِن حَمُو حَس

تِي مَنجُو مَحْمُودُ ڪَارَلِي مَآءِاَن سَانُ هِنَس

تَدِيهِن سَه اَن اَن اَوَرِ سَو ن د اَوِيو

When those, who said he is alone (God), he has
no partner,

Respect Muhammad, the intercessor, out of love
with their hearts,

Then (none) out of them was entangled in a place,
where there is no landing Sh. Kal I, 3

The interrogative pronouns are not only used in direct interrogatory sentences but also in indirect interrogatory ones, when the governing sentence contains a negation, but if the governing sentence be positive, the relative *هو* is preferred. The same rule applies to the interrogative adjectives and adverbs.

پڪي سڏه ڏ آته ڏ ڪير آهي

I do not know exactly, who it is. Liso of Abd-ul-Latif, p 13

آں به اوهان ڪهي ڏ تهر حواڻ ڪيرهي حڪم سان هي
تپو ڪريان

I also do not tell you, by what order I do this. Matth 21, 26

آں به ڇوڏو ساندو ڇوڏو ڪم سان هي بهو ڪريان

I shall also tell you, by what order I do this Matth. 21, 24

2) The interrogative pronouns (adjectives and adverbs) are frequently used, where a negative answer is expected.

آءٌ ڏ ڪيئن ڏ ڏ ڪير اچي هن ڪوٽ ۾

By fate I have been put into prison, otherwise who would come into this fort? Sh. Um. Mar I, 8

§ 76

V The indefinite pronouns

1) *ڪو* some one, any one, when standing by itself, is applied to animate beings and *ڪي* to things only but when *ڪو* is used adjectively, it may be joined to any noun similarly *ڪي* also may be put before nouns, when a part or quantity is to be expressed, cf. § 61, 3

some other subject (Lat. *opus* etc.), in the first case the reflexive pronoun must be employed, in the latter a demonstrative.

انهي ڪري وڌي آدهر مٿاوار سان گڏجي پاڻ ميں ويٺا

Having risen (and) greeted (and) having sat with great respect (and) politeness they sat amongst themselves
Life of Abd-ul-Latif, p 36

پرمل ٻٽارو پيئي پٽاير پنهنجو

O pure friend, show thy face! Sh Sor I, 10

تنهن جو ٻيلي سودهو منجه ڇڏمت شاه صاحب جي

اچي حاضر ٿيو

Having come with his (own) servants to the service of Shāh Sāhib, he was present. Life of Abd-ul-Latif, p 31

اُن بهائي اُن جي نچال ٻي آهرج ڪري ٿو ايس

That wealthy one, marvelling at his (the others) recognising her, asked him. Sindhi Read B p 61

2) In addressing a person the reflexive pronominal adjective *هو پنهنجو* is now and then used (like the Hindustānī *آپ کا* etc.), instead of the peculiar pronoun, that would be required, as *سائين هي پنهنجو مال آهي*, master, this is your property, which under certain circumstances could also be translated master, this is our property, when the speaker includes himself, as

ڪڏهي منجه ۾ موش کي پنهنجي ڏنھ ڌوار

Send forth some mice of our country and land Story of the mice and the cat, v 35

ڏنڌ پنهنجي ڪهڙن ڏور تهڙي وڃي ڪڍي ۽ ڪٿي ۽ ڪٿي

Having removed far from our country may our lot be made any where! Story of the cat and mice, v 20

6) پنهنجي جو ڪو is also used substantively, signifying my, thy etc. property, friends or people.

پنهنجي جو وٺڻ ۽ ڏيڻ

Take what is thine and go Matth 20, 14

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SECTION II

THE VERB

Chapter VI

§ 78

The Infinitive

1) The Infinitive as well of neuter as of active (causative) verbs is treated in Sindhi as a regular substantive. The complement (object), which is required by an active verb, is subordinated to the Infinitive either by the Genitive or by the Accusative in its uninflected form, or governed by the postposition ڪهڙي

جنهن جي دٻاءَ ۾ معذور ڪو ڪم ٿئي

The living (= life) of the disappointed one gets on with difficulty without the Jat. Sh. Ābiri V, 9

مغل ٻارڙن ڪهڙي ساڻه جي مارڻ لاءِ آيا

The Mughals, having taken their swords, came to kill the Shāh. Life of Abd ul Latif, p 15

substantive, as regards its government, and جو is nearly used in the same sense as جَو or جِهَرَو, cf. § 67, 11

تَر مَنگَر تَهِيں جي ڪُهَن جَوِڪِي تَ هَو

But he was not of the eating of the crocodiles,
i. e. he was not destined to be eaten by the crocodiles.
Story of Rāo Diācu p. 1

هيءَ ڳالهه رڳو ڇرڇي ۽ تَ تَهِيں جي آهي

This word is mere joko and impossible.

Chapter VII

§ 79

The Gerundive

1) The Sindhi derives from the Infinitive of active verbs a regular Gerundive or participle future passive (cf. § 8, 12, b, § 46), which agrees with its subject in gender and number, except the construction be rendered impersonal by the use of the postposition ڪهي, cf. § 94, 5. The agent is put in the Dative (like in Latin) or expressed by a pronominal suffix

تو ڪهي جي ڪو درياد ڪرڻو هُتي سو تون اچي ڪر

If by thee some complaint is to be made, come and make it. Amulu Mān p. 150

مون ڪهاڻ جيڪي تو ڪهي پاتِلو آهي سو خيَرات آهي

Whatever thou hast to get from me, that is alms
(i. e. given in alms) Matth. 15, 5

مَالي ۾ ڪي ڪوڻو هڻي ڇو

Now, whatever thou hast to say, say Amulu Mān. p. 148

2) The participle present is very frequently used in the Locative Sing., terminating in *ē*, or with the emphatic *I* or *hi*, in *ēI* and *hiI*¹, to express an action coinciding with what the finite verb declares.

As regards the subject of the present participle, Loc., it is either the same, as that of the finite verb, or it may refer to another noun in the sentence (Genitive, Dative, Accusative etc., usually expressed by a pronominal suffix), or it may not be expressed at all, to be gathered from the context.

When the subject of the present participle Loc. differs from that of the finite verb, it is added in the Formative the same is the case, if an attribute be joined to the subject (expressed or only understood) of the present participle. But if the Locative of the present participle requires a complement (an object), it is constructed according to the common rules.

ایندی ویندی ہی حرف خورد و ہو

In coming and going he used to say these words
Life of Abd ul Latif, p. 47

نکھ مرندی کہہ کنہں کہاں کی نہ کھرے

Dying of hunger they ask not from any one alms.
Sh. Ramak. VII, 7

ڈوریندی مہو سو نکریں ماڑھوں کو مڑتوس

Whilst searching about in the mountains some man met him Maj 122

تاں کہ دیتی خمار جرتو و ن چت

Then whilst eating her mind became drunk (and) mad Maj 178

1) Occasionally *hi* is shortened to *hiI*, as *ہی* instead of *ہی*
ہی

2) The participle present is very frequently used in the Locative Sing., terminating in *o*, or with the emphatic *i* or *hi*, in *ēi* and *ehi*¹⁾, to express an action coinciding with what the finite verb declares

As regards the subject of the present participle, Loc., it is either the same, as that of the finite verb, or it may refer to another noun in the sentence (Genitive, Dative, Accusative etc., usually expressed by a pronominal suffix), or it may not be expressed at all, to be gathered from the context.

When the subject of the present participle Loc. differs from that of the finite verb, it is added in the Formative, the same is the case, if an attribute be joined to the subject (expressed or only understood) of the present participle. But if the Locative of the present participle requires a complement (an object), it is constructed according to the common rules.

ایندی دیندی ہی حرف خورد و هو

In coming and going he used to say these words.
Life of Abd ul-Latif, p. 47

ہاے مرنے کی آکھیں کہاں کی د کھیں

Dying of hunger they ask not from any one alms.
Sh. Ramak. VII, 7

ڈوریندی مہ ڈونگرین ماڑھوں کو مڑھوں

Whilst searching about in the mountains some man met him Maj 122

تاں ہاے دیندی خباری چرتو ڈاں چت

Then whilst eating her mind became drunk (and) mad Maj 178

1) Occasionally *ahi* is shortened to *hi* as *یورلہی* instead of

یورلہی

۱۰ مِی بُجَالَاءِ تَدَمَانِی تَرِ ۱۰ هِز

After being broken it became beyond (= more) a thousand billions Sh Surāḡ IV, 17

3) The past participle of nenter and active verbs is frequently used in the Locative Singular (cf § 80, 2), if the subject of the past participle do not differ from that of the finite verb, it is not expressed, but if it do differ, it is added in the Formative. But the subject of the past participle may also refer to a more distant object, or it may not be expressed at all, in which case the Locative is used absolutely. The impersonal construction of the past participle by means of the postposition کھی is also retained, though the participle be put in the Locative.

The past participle in the Locative is used substantively, but nouns, depending thereupon, are idiomatically only put in the Formative, and not subordinated by the inflected Genitive case-sign جي

آجی عَزَزَائِلَ سَتِي جَاکايي ۱۰ مِی

By Azrāl having come, Sasul was awakened whilst sleeping, i. e. in the state of being asleep Sh. Ābirī VIII, 5

اَلَا اَحْسِرْ اَوْ حَسِ اَتِي مَنْ سَرَهو تَهِي

O God, may those come, by whose coming (my) heart becomes glad. Sh. Dēsi III, 5

مُون اَبَهي ۱۰ هِلْدَا ۱۰ بَدَر جِي تَرِي

Whilst I stood upright, they went to the landing-places of the harbour Sh. Sām II, 2

وَيَجِبِ ۱۰ هِلْدَا ۱۰ دُوس ۱۰ دَر آيِيو

Whilst the physicians were seated (lit. in the state of the physicians being seated), the friend entering came to (my) door Sh. Jam. Kal II, 10

مَرِي رَعْدِيں تَحِنَا اسَاڻِي اُجَ

Thou wilt go to die, Majno, being dried up by thirst. Maj 407

دِيسَاں دِيوِ كَهَلِي گَرِي مُوَن كَهِي نِشُرَ اَقَرَمَسَ

The Dēv Ahriman having taken me from the country carried me 'off. Ajāib v 119

تَدَاوِرَ سَدَّ سُلَى سَرَعِي تَهِي حَتَّ مِیں حَنَاتِیں

Then having heard the call, having become glad in (her) heart, she said Maj 702

2) The past conjunctive participles may refer also to the object (Dative, Accusative) in a sentence, and in a passive construction one past conj participle may refer to the agent (Instrumental) and another to the subject.

تَحَنَ جِي سَارِيں تِيں رُزِيُو وَهَامِي رَاتَرِي

To them, who remember (their) friends, the night passes in weeping Sh Jam. Kal. I, 18

تَرَسِي مَا مَن ۛ تَهِي هَرَنَدَ چَاكَا كِيَا

Having tarried they would possibly have been cured by the physicians having applied plaster Sh Jam Kal. II, 5

3) In an impersonal (neuter) or passive construction the past conjunctive participles may be used absolutely, without any reference to a subject, which must be gathered from the context.

رَاَب وَهَالِي رُجَ مِیں اُجِي مَاهِي ۱۶ هِيں

The night was passed (by her) in the desert, having come to that very place. Maj 745

پريں رنُ مَ تَرُڙِي پَڙِي مَڙِي ڇَ ن ماءُ

Friend, do not go to a foreign country, his mother said again to him. Maj 83

هُنَ ڪَڙِي ڪَهاں وُڻهي تنهن جي دهِي ڇَ اِڪي بهلي ٿِي

From that hour her daughter was made whole
Matth 15, 28

Chapter IX.

The tenses of the verb

§ 83

I. The Present.

1) The Sindhi has two forms for the present tense, one identical with the Potential, to which the inflexional increment ٿِي, ٿِي etc. is added, the Present indefinite, and the other being compounded with the present participle and the auxiliary verb آڻهڻا etc., the Present definite.

The present tense of the passive voice is formed in the same way as that of the active voice, but its use is very restricted, neuter verbs being substituted wherever possible.

There is also a simple and compound Potential, as well of the active as of the passive voice, to express the idea of the present tense (cf. § 90)

2) The first form of the Present tense, the Present indefinite, expresses our common Present, i. e. an action begun and still continuing in the present.

The increment ٿِي may optionally follow or precede

تَن دِنھَن ۽ راتِ کي رُٿاں راتِ دِنھَن

For those rich inhabitants of the jungle I weep
nights and days Sh. Um Mār II, 11

حان ڏسَن تہ ڪڙي وڏي ڪاري ٻلا ۽ ڇي آهي

When they see, one big black snake is seated (there)
Life of Abd ul Latif, p 16

3) When occurrences are related, as the narrator or person, he speaks of, saw them, the Present is frequently used, in order to transfer the hearer to the scene of action. The same is the case, when the thoughts are given, which somebody had at a time.

حَدَّثَ مُغَلِّبِ سَاهَ صَاحِبَ ڪَهي ڏٺَمُو تہ ڪَهرَ مَہُو ۽ ڀيٽَمُو آهي

When the Mughals saw the Shāh Sāhib, that he is
(= was) sitting in the house Life of Abd ul Latif, p 15

حَقًا دَسي جَر ٻار ٻچا حَولَس ٿَن ۽ اَڪَن مَس رَآي
ڏينھن ٻيڙن ٿي

What does he see? that his children (and) his wife
go night and day about in begging Sindhī Read Book,
p 62

انھي مامي مڪان ساهَ صاحب حو حوڙي ڀيٽها جهو تہ
سَاهَ صَاحِبَ عَآهي

Having there built a shrine of the Shāh Sāhib in
that very place they sat down because the Shāh Sāhib
is here Life of Abd ul Latif, p 26

4) The Present is also now and then used for
the Future, to signify thereby, that the action will
be done forthwith.

§ 85

III The Aorist

L The simple Aorist.

The Aorist implies indefinitely, that an action took place in past time. It is therefore commonly used in narrations, where past events are reported irrespectively of their duration. We may therefore translate the Sindhi Aorist either by the Imperfect or Perfect.

The Aorist of neuter verbs has an active meaning some neuter verbs though (implying a passive sense) may also be constructed with the agent in the Instrumental

Active verbs are constructed passively in the Aorist (Perfect and Pluperfect), the agent (subject) being put in the Instrumental and the past participle agreeing with the subject (properly the object) in gender, number and case (cf. § 92, 2), or being constructed impersonally by the use of the postposition *کھی* (cf. § 94, 5). It is understood, that the Aorist (Perfect and Pluperfect) of the passive voice is also used personally, agreeing with its subject (expressed or implied in the inflexional terminations) in gender and number

آنڙن ستي هڙه هئا ڪاهينائون ڪنوڪ

I was asleep, those went off, they drove away the young camels. Sh. Hus VI, Epil.

مارڙن آنڙن جهڙي ۾ ويٺس وسري

Perhaps I have been forgotten by the dear Mārūs
Sh. Um. Mār V, 13

پات پهرئي رات جو گڙھ پاسي ڪاڙو

The bard sang the first night at the side of the castle. Sh. Sōr II, 1

ڪِڪِرا ڪِرَڪِلا حَا مَادِرِ تَهِي مِيٽِيَّاسِ
پَهٽِي تان رَت پَهڙا عَلِي تَهِي اڪِيٽِيَّاسِ

The pebbles of Karbalā his mother was gathering,
Ali was wiping him away from the wounds the
drops of blood. Sh. Kēd V, 2

تَنُورَ رِي مِيں پَالُوِيں پَانِ مَرَادَا پِٽِي وَڪَا مَڪَ اَئِنِ
وِي تَنُورِ پِٽِي آئِي

The drums in the cells went on sounding by them
selves as they pleased, and from them this tune was
coming Life of Abd ul-Latif, p 36

حَدِيصِ شَاهِ حَمَالِ پَهٽِي حِي مَڪُوڻَهَ ڏِي تَهِي وَرَدَ
پِٽِي ڏِينَهَ شَاهِ صَاحِبِ وَصَالِ ڪِئُو پَرُو جَدِيصِ شَاهِ حَمَالِ
شَاهِ صَاحِبِ حِي لاڏالِي حِي مَڪَالِهَ ٻڌِي تَدِيصِ مَؤڻِي
ڪُوڻِي تَهِي آڀَرِ

When Shāh Jamāl was (as yet) going to his village,
the Shāh Sāhib died on the second day Then when
Shāh Jamāl heard the message of the removal of the
Shāh Sāhib, he was coming again behind (the mes-
senger) Ibid p 6

§ 86

IV The Perfect.

1) The Perfect denotes an action, that is completed
and finished in the past, so that it extends to the
Present.

نِ ڪِي تَهِي جِئَانِ نِ ڪِي مَٿِي آئِي

I do not live at all, nor am I at all dead. Sh.
Hus. IX 16

آواں گا ڏيکهي ڏوٽيا هوتي وٽ هتي

Had you seen (when you were there) some one at the side of (her) sweetheart, o Doothis? Sh. Hus. VI, Epil. 2

2) The Pluperfect is frequently used in Sindhi, where we would use an Imperfect or Perfect. When an action is represented, from the point of the speaker, as completely past some time hence, so that its results were already clear at the time mentioned, or when it is implied, that since an action has taken place, something else has happened, that could be said about it, the Pluperfect is used and not the Aorist nor the Perfect. The Sindhi idiom is much more accurate in discerning the different shades of meaning, than the English, and the correct use of this tense requires therefore a careful attention.

هڪڙي ڏينھ شھ جمال شھ صاحب وٽ ويٺو ۽ پڻا پڻ
 ڪهڻا ٺيڪر ويٺا هئا

One day Shāh Jamāl sat with the Shāh Sāhib, and also many other faqīrs were sitting (i. e. had seated them selves before). Life of Abd-ul Latīf, p. 5

مخدوم صاحب ڪهي سده پئي ڌ ميان نور محمد ساه
 صاحب جي ڌرسن ڪرڻ لاءِ وٽو هو

Maydūm Sāhib received the intelligence, that Miā Nūr Muhammad had gone (but was no longer there) to have an interview with the Shāh Sāhib Life of Abd-ul-Latīf, p. 29

Honour thy father and thy mother, and love thy neighbour as thyself. Matth 19, 19

4) The past Future is seldom to be met with in the sense of a strict past future action, which should have taken place, before another action will be possible, but it generally implies uncertainty, doubt or possibility in reference to a past action, as هو آيو هوندو, he may have come. Instead of the past Future the Aorist is commonly used in Sindhi, especially in conditional sentences, see § 98, 6

Chapter X

The Moods

§ 89

I. The Indicative.

The Indicative represents an action or thought as real, and is therefore used, not only when matters of fact are related, but also when suppositions (in conditional sentences) are considered as really taking place (cf. § 98b, 3). The Sindhi uses consequently the Indicative in such sentences, in which the speaker makes a subjective assertion, which he considers as true and real, whereas in the English idiom the Subjunctive would be used in such cases.

اِلهی کَہاں دَرِیَاہَ جی سیرِ میں ہو رَجس سو چَنکُو اَتَہَسِ

It would be better for him, that he were drowned in the depth of the sea. Matth. 18, 6

bare ground, it dries up the whole world. Nānga jō
Quissō, v 40

پَاهَئِي نَه تَارِيَاں سَرِيئِر سَتِي سَاں

A kingdom I do not compare with (my) needle, o
companions! Sh. Um. Mār VI, 18

مُون سِيں هَلِي سَا حَا جِي مِتهوئي نَه كَرِي

That one shall go with me, who does not make
(= consider) her life sweet. Sh. Ābir VI, 2

3) The Potential is frequently used in the sense of
an Optative or polite Imperative, especially for the
I and III. person Singular and Plural.

مِيَاں تُو كِهِي هَادِي صَوْتِ مِلن

O friend, may the lovers obtain (their) sweethearts
as guides! Maj 817

هُنِي مُنَارَكِي مِرْنِي كِهِي حَاصِلُ كَم تِهتو سَا حَا

May there be blessing to all! that our business (and)
affair has succeeded Story of the cat and mice v 52

اَلَا اَرْكِهِي اَلْتِيں جِي يَنَپَا يَس

O God, mayst thou bring camelmen, who take off
messages of love. Sh. Um. Mār II, 9

يَكَا اَلِيں , كَه مِس اِهَا خَتَر جَار

Quickly, with speed, they shall bring this infor-
mation and intelligence Story of the cat and mice v 38

4) The Potential is used with the Interjections مَانَ,
شَال would that, with the conjunctions مَه, not (prohi-

1) With نَه the Potential may also be used if the injunction be

§ 91

III. The Imperative

1) The Imperative is restricted to the II. person Singular and Plural, for the other persons the Potential must be used.

The Imperative has two forms, the Imperative strictly speaking and the Precative (cf § 44) The Imperative expresses a command, whereas the Precative implies an exhortation, request or haste

When a negation accedes to the Imperative, **لَا** is used to express a strict negation, whereas **مَ** is used in a prohibitive sense. With the Precative **مَ** is commonly joined, but **لَا** may also be employed, if the injunction be more strict.

لَا يَجْمُؤَنَّ الْكَرْدَ كَرَّ

The lions said be thou not anxious Amulu
Man p 151

سومَرَا سَامِي تِلْهِن سَتِي وَجْه مَ تَكْهَرُون

O Sîmarō, do not throw and tighten chains upon
the chaste one! Sh. Um. Mar III, 9

آءِ اَوْرَاهُون سِيرِيں ڈکھي ڈُح مَ ڈَاکھ

Come near, good friend, do not apply a funeral
pyre to the afflicted one! Sh. Ābirī X, 5

حِ كِي پَاك آهي سَو كَن كهي نَ ڈُحُو

What is pure do not give to the dogs. Matth
7, 6

II. THE SYNTHETICAL PART

CONSTRUCTION OF THE SENTENCE AND CON- JUNCTION OF SENTENCES.

SECTION III

THE SIMPLE SENTENCE

Chapter XI.

Subject and Predicate

§ 61

In every sentence there must be a subject and a predicate subject is called that person or thing, of which something is said and predicate that which is said about it.

1) The subject may be expressed either by a substantive or adjective or pronoun or numeral. It is not expressed, if it be a personal pronoun and its predicate a verb, except a stress be laid upon it, as *آئون ڏسڻ ٿو* I see, but *تو ڏسڻ ٿو* I see (not you) The subject must always be in the Nominative.

2) The Predicate may be expressed either by a verb, or adjective (participle), or substantive, or numeral with the auxiliary verbs *هون* to be and *ٿيڻ* to become, to be.

The predicate may be joined to the subject in a threefold manner

a) by way of assertion, as *ٻيڙي ٻيڙي رهي* the girl weeps.

Chapter XII

Concord of the subject and predicate

§ 93

1) If the predicate be a verb, it must agree with its subject in person, gender and number. This rule is strictly adhered to in Sindhi, even in such cases, where the subject in the Singular implies plurality, cf. § 63, 1 2. A subject in the Singular however may be constructed with the Plural of the predicate, when spoken of politely or honorifically, cf. § 63, 3.

ماءِ مِي حَرْ حَرْ اَنُورُن دِ تهي مورگايان

I do not reject the word of mother and father. Amul Mān p. 142

ابها بحس پر دِ کتھی مُحَمَّد کازلی

Standing the strangers ask where is Muhammed, the intercessor? Nānga Jo Qisso, p. 15

2) If the predicate be an adjective, participle, pronoun or substantive, from which a feminine may be derived (cf. § 14), it must agree with its subject in gender, number and case. (In the same way every attribute must agree with its substantive in gender, number and case, whenever possible.)

تنهن حی کبرھی مرضی آھی

What is thy pleasure? Amulu Mān. p. 140

۴۴۰ زن هکڑی بانوی لتهی

From above descended a slave girl. Ibid p. 140

سَ، مِی صَحَابِ سِی دِلہا حَدا اوم حوان

By all the companions they were seen, those married young men. Nānga Jo Qisso, v. 17

also subordinate a double Accusative, one implying the near object and the other its attribute. In this case the first object is generally defined by the postposition *کھی* by means of which the construction is rendered impersonal and the concord between the object and its attribute dissolved, so that the attribute remains in the uninflected form of the Singular, though the object, to which it refers, may be a Plural. But both may also remain in the uninflected state (Singular or Plural). Some verbs govern a double Accusative, one of a person, and one of a thing, as *پُچھُن* to ask somebody a thing, though it may also be constructed with the postposition *کھان*, to ask from a person, or with *کھی*

کۆزھتس کھی ؟ ز یخو

Make the lepers clean. Matth. 10, 3

جا رِس تھی چٹان گاندھ دے گندیس کو نٹو

As long, as I live, I shall not make any other (my) husband. Sh. Um. Mar VII, 6

ر؟ ع روزا رَمَضانَ حَا زَر زَکاتوں ڈیج

Keep the fasts of Ramazān, give (thy) wealth as alms Golden Alphabet 4, 7

4) Causals, derived from nenter verbs, subordinate a near, and as the case may be, a remote object (§ 69, 6) and causals, derived from active verbs, may subordinate two near objects (a double Accusative), the first generally being defined by the postposition *کھی*, and the second remaining in the uninflected state (§ 69, 5)

وڈی داکڑن کھی ترون پتاری پرکھ

Having made drink the travellers a bowl try (it)
Sh. Jam. Kal IV, 7

But when a cansal verb governs two near objects, the first (implying a person) must be subordinated as remote object by the postposition *کھی*, whereas the second is made the subject, with which the past participle agrees in gender and number

بِئِی مَارَهُو حَز پُتُر دِ هِتِی کِہاں دُکھوئِیو

Thus also the son of man shall be afflicted by them. Matth 17, 12

مَوَب قُلوئِیو اِن دِئِہو حِی دُکھِی کِہی

Death was agreed to by those, who saw the afflicted one (lit. by whom it was seen as regards the afflicted one). Sh. Maṣṣ VII, 16

کِہِی سَہ سَہ مِ کِئِو اَوھان کِہی آزار

By what reason (and) disorder have you been made ill? (lit. by what reason and disorder has it been made ill as regards you.) Nūnga jō Qnissō, v 24

پَايشَاه اچي سَہ ل دِزِر کِہی اِہا حِی مَالِہ ہندھایِی

The king, having come, related this whole matter to the Vazīr Saifal. Amulu Mān p 142

Chapter XIV

Enlargement of the sentence by a nearer definition of the verb as predicate.

§ 95

The simple sentence may be enlarged to a considerable extent by a nearer definition of the verb as predicate.

Chapter XV

Omission of the verb as predicate

§ 96

1) The auxiliary verb *آهيان* etc., forming the predicate with or without an adjective etc., is occasionally omitted, especially in poetry and in short proverbial sentences.

حَا تَنْهُن جِي مَن مِيس سَا مُرِن مَالِ سَلَام

Let me hear that matter, which (is) in thy heart.
Maj 45

اُڏنهر ڪُهره اُتھس تنھن حر لھي د تَر

There (is) a deep well there, no bottom of that is found Nānga Jō Qissō, v 38

ڪِنڊِي پِلو ڪاڻهي ڪِنڊِي پِلو ڪاڻهي

Where (is) the cowardly cat? where (is) the cowardly cat? Sindhi Read. B. p. 62

2) In sentences, which contain an imprecation or curse, the verb as predicate is generally omitted. In such like sentences the Potential of *پَوَن*, to fall, should be supplied, which occasionally is met with.

اڪُن تِي ۾ ٿِيُون ٿِيَرَانِيُون ٿِيَار

May the courtyard (fall) into the well, the companions into the forest, the sisters-in law into disease! Sh. Suh. IX, Epil. 1

سِي جِيئن ٿِيَنهَرَا جِي پَرِيَانِيِي دَهَار

(May fall) into the well those days of life, which are apart from the friend! Sh. Desi VII, Epil.

2) Sentences are also coordinated by joining together a disjunctive question. In the first member the interrogation is generally not expressed by a particle, but only by the voice of the speaker, in the second (or third) the interrogation is pointed out by the particle کي ki or که ke.

سر تونئي آهين ڪي يڻي جي واٽ ڏسون

Is it thou or shall we look to the way of another?
Matth. 11, 3

Chapter XVII

Contraction of coordinate sentences into one
concord of two and more subjects and
predicates.

§ 98

1) When two or more sentences have either the same subject or the same predicate or the same object or any other common member of speech, they are contracted into one sentence, with or without a conjunctive particle

سائين سلامت سڀين مڙي محب ملن

O Lord, may (our) dear friends (and) lovers meet
(us) again! Nānga jō Qissō v 81

جن نه بهوت ڀري آهين آئون انسان

I am not a jinn, demon, fairy, I am a man.
Maj 639

ڪير هو ته وڏو هل ڪي ڊيڏي

Which then is greater, the sacrifice or the altar?
Matth. 23, 19

عَدَدَ حَرِيلُونَ حَيْرًا دُورًا حَانَ دُتْهَامِ

When I saw from afar the places, houses, cells.
Ajāib, v 72

وَحُرِّي دِسَ وَسَ حَا كِتَا سَرَ سَاوَل تَهْنَا سَاوَا دِي

By the lightnings dresses of rain (i. e. clouds) have
been made, reeds and herbs have become green, oh!
Sh. Sār IV, Epil.

اَكْهَنُونَ مَا مِثَارَ ثِي حَي رَكْهَنُونَ حَرْزِي

By whom eyes (and) face have been turned towards
the buffalo-keeper Sh. Suh. V, 9

بَزْكَهَنُونَ كِلْ دَرَكَاةَ عَالَمَ حَا اُنَ آتَ بِي

The farms and ferries of the world (people) are
upon that water Nānga jō Qissō, v 36

8) When two or more subjects of different persons
occur in a sentence, the first person precedes the second
(or third), and the second the third, the verb being
pnt in the Plural.

اَسِيں : فَرِيَسِي كَهَلَا دُرْزَا تَهَا رَكْهُنَ

We and the Pharisees keep many fasts. Matth 9, 14

Chapter XVIII

II. Subordination of sentences

§ 99

Two or more sentences may be so joined together,
that one is not independent of the other, but is only
making up for the deficiency of the other. A sentence
thus depending on another, is called a subordinate

b) In conditional sentences the subordinate sentence generally precedes the main sentence, but the conditional part of the sentence may also follow that, which is conditioned thereby

The subordinate sentence is introduced by the particles *جي* if, and *ڪڏهن* if (at any time), and the main sentence by the concessive particle *۽*, *تڏهن*, then, which is generally not translated

1) If the condition and that, which is conditioned thereby, be indefinite, possible, doubtful or uncertain, the Potential is used in both members of the sentence in the main sentence the Imperative may also be employed

و ٻي عيب م هڙو جي هٿس ۽ هڙو ٺهين

Be not seated here if thou go, thou mayst obtain (thy) sweetheart. Sh. Abiri VII, 6

ت ٿو ڄاڻين ٿو جي ٻڌي اهڙي ڀارتس

Then thou mayst enjoy it at all, if thou perform this very advise. Sh. Abiri VII, 14

آں جي ڏٺا هون ۽ الله ڪاري ڪالهه ڪريو

If they may have been seen by you, then, for God's sake, speak! Sh. Hus. X, 22

2) If the condition be uncertain, possible or only expected, but if that, which is conditioned thereby, be represented as certain and positive, the Potential is used in the subordinate, and the Indicative (commonly the Future) in the main sentence.

آيل آيل ته جي ڄاڻ لا جي ساريڻم رو سڀين

O mother, o mother, I live, o God, if my dear friends remember me! Sh. Suh. VII, Epil 2

Chapter XII.

Abbreviation of subordinate sentences

§ 103

A subordinate sentence may be abbreviated

1) by using the present and past participle (cf. § 80, 81), either adjectively, or in the Locative Singular, which is more common. The participle supplies the place of a relative or conjunctive subordinate sentence, into which it may be dissolved, when necessary, as

زُونْدِي رَاكِ رِقَام چَكَايِدِي پَيُون

Pass the night weeping, distilling glasses of liquor,
i. e. whilst weeping, or as one who weeps etc. Sh. Jam.
Kal IV, 25

وَاوِي دَاڏهي دُكَه ڪنهن ڪنڊي پَاسِ ڪِري پيئي

Having been seized = after or when or as she
was seized by a violent pain, she fell down near some
bank Story of the cat and mice, v 29

2) By using the past conjunctive participles.

هَوْتُ پُنهن تها يين باروچي سولي ڪيو

They carry off (my) sweetheart Punhū, speaking
Baluchī, i. e. whilst they speak Baluchī Sh. Dēsi II, 13

APPENDIX I.

ON THE SINDHI CALENDAR.

The Muhammadana of Sindh reckon by lunar months after the common Muhammadan aera, called هجر, the flight of Muhammad from Mekka to Me-dīnah, the years of this aera are therefore called هجري¹⁾ It dates according to the best accounts from the 18th of July 622 p. Chr. Their months commence with the appearance of each new moon and consist of 30 and 29 days alternately, amounting to 354 days and about nine hours in consequence thereof New years-day falls every year about eleven days earlier than in the previous year.

To keep pace with the seasons the Sindhis interpose every third year an intercalary month (لندو lundu), repeating that month, in which the sun enters no new sign of the Zodiac.

In naming the lunar months the learned Muhammadans follow the nomenclature of the Arabs but among the common people the names of those Arabian months only are known, which are noted by some special religious observance, the other months being called by the names of the Hindu months then being

1) Another aera which is also in use amongst the Muhammadans of Upper India is called فصلي, or revenue aera it dates according to Purnsep from the year 592³/₄ p. Chr.

dating from the year 57 a. Chr., and commencing with the month of kati, or that of Shālivāhana, called śāku (Sanak. 𑀲𑀸𑀓𑀾), dating from the year 78 p. Chr., and commencing with the month of Cetru.

The Hindū year is divided into 12 equal portions, which nearly correspond to our solar months. Each month is divided again (by Hindūs as well as Mūhammādiana) into two parts (𑀲𑀸𑀓𑀾 or 𑀲𑀸𑀓𑀾 lunar fortnight), the first from new to full moon (𑀲𑀸𑀓𑀾 sudi), and the second from full to new moon (𑀲𑀸𑀓𑀾 badi). The dates of these two divisions (𑀲𑀸𑀓𑀾 lunar date), fifteen each, are reckoned separately.

Solar months of the Hindūs

𑀲𑀸𑀓𑀾 ~ cetru, from the middle of March to the middle of April.

𑀲𑀸𑀓𑀾 vēsākhū, from the middle of April to the middle of May

𑀲𑀸𑀓𑀾 jēthn, from the middle of May to the middle of June.

𑀲𑀸𑀓𑀾 Akhāru, from the middle of June to the middle of July

𑀲𑀸𑀓𑀾 sāvanu, } from the middle of July to the middle
𑀲𑀸𑀓𑀾 srānu, } of August.

𑀲𑀸𑀓𑀾 badrō, from the middle of August to the middle of September

𑀲𑀸𑀓𑀾 asū, from the middle of September to the middle of October

Hindū.	Musalmān
منگل mangalu	انگلار anġarō, Tuesday
بدھار budharu	آربا arbā, Wednesday
وِ وِ vispate	خميسا xamīsa, Thursday
تھاروں thārū ¹⁾	} جمو jumo, Friday
شکر šukru	
چانچار chancharu	چانچار چانچار chancharu, Saturday

1) Or تھانوار thāvaru.

The Alphabet used in this Grammar (Hindūstān).	The Government Alphabet.	The old Sindhi Alphabet.	Roman Characters
ڏ	ڏ	ڏ	dh
ن	ن	ن	ḍ
ر	ر	ر	r
ڙ	ڙ	ڙ	r
ز	ز	ز	z
س	س	س	s
ڄ	ڄ	ڄ	ṣ
ڇ	ڇ	ڇ	s
ج	ج	ج	z
ڀ	ڀ	ڀ	t
پ	پ	پ	ṭ
ف	ف	ف	f
و	و	و	y
ڪ	ڪ	ڪ	f
گ	گ	گ	q
ڳ	ڳ	ڳ	k
ڳھ	ڳھ	ڳھ	kh
گھ	گھ	گھ	g
ڳھ	ڳھ	ڳھ	ḡ
ڳھ	ڳھ	ڳھ	gh
ڳھ	ڳھ	ڳھ	(ng) ṇ
ل	ل	ل	l
م	م	م	m
ن	ن	ن	n
ڻ	ڻ	ڻ	n
و	و	و	v
ھ	ھ	ھ	h
ي	ي	ي	y

MISPRINTS AND EMENDATIONS

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